In this issue...

Ann Arbor Teens in Nahalal

page 8

Zioness—Progressive Women Supporting Israel

page 11

Gershwin Initiative brings Porgy and Bess to U-M

page 17

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WASHTENAW JEWISH NEWS

February 2018 Sh'vat/Adar 5777 Volume XVII: Number 5 FREE

U-M exhibit celebrates life of photojournalist Ruth Gruber

Kyah Dubay, special to the WJN

An exhibition on Ruth Gruber, photojournalist, will be on display from February 7 through March 12, in the Duderstadt Center Gallery on U-M's north campus (2281 Bonisteel Blvd.).

The exhibit celebrates the remarkable life, vision, and heroic tenacity of a 20th-century pioneer and trailblazer. An evening reception on February 7 will celebrate the opening of the exhibit, including light refreshments, remarks by those close to the exhibit, and a screening of the documentary, Ahead of Time: The Extraordinary Journey of Ruth Gruber. The reception will begin at 6 p.m. and all are welcome.

The following information has been provided by Maya Benton, curator at the International Center of Photography:

"Once the world's youngest Ph.D., Ruth Gruber passed away in November of 2016 at the age of 105. The photographs in this exhibition span more than 50 years, from her groundbreaking reportage of the Soviet Arctic in the 1930s and iconic images of Jewish refugees from the ship Exodus 1947, to her later photographs of Ethiopian Jews in the midst of civil war

Ruth Gerber, 2011

in the 1980s. A selection of Gruber's vintage prints, never before exhibited, will be presented alongside contemporary prints made from her original negatives.

As the first correspondent granted permission to travel throughout the Soviet Arctic and Siberian gulag, 1934–35, Gruber documented frontier life in the Arctic and the unique role of women in the establishment of northern towns and ports. Vintage photographs represent her earliest use of the camera as a component of her reportage, and trace the exploration and settlement of the northernmost frontier and the development of the Soviet Arctic.

Gruber was 30 years old and already a celebrated author, lecturer, and intrepid

Continued on page 21

Dr. Harris to give three mini-courses at JCC and lecture at EMU

Martin B. Shichtman, special to the WJN

Eastern Michigan University's Center for Jewish Studies, in collaboration with the Israel Center at the Jewish Community Center of Greater Ann Arbor and the Jewish Federation of Greater Ann Arbor, will welcome Dr. Rachel S. Harris, associate professor of Israeli literature and culture at the University of Illinois, to the Ypsilanti/Ann Arbor area February 3–5. Dr. Harris is author of *Warriors, Witches, Whores: Women in Israeli Cinema* (2017) and *An Ideological Death: Suicide in Israeli Literature* (2014). She is also editor of *Casting a Giant Shadow: The Transnational Shaping of Israeli Cinema* (forthcoming) and *Narratives of Dissent: War in Contemporary Israeli Arts and Culture* (2012). In each of her mini-courses, Dr. Harris will show an Israeli film and lead a discussion focusing on its importance as a work of art and as a reflection of Israeli society.

Dr. Rachel S. Harris

The mini-courses to be held at the JCC are

- Saturday, February 3, 7–10 p.m.—"Witches and Wailers: The Depiction of Mizrachi Women in Israeli Film"
- Sunday, February 4, 9:30 a.m.–12:30 p.m.—"A Woman of Valor: The Politics of Religious Women's Filmmaking in Israel"
- Sunday, February 4, 1–4 p.m.—"Living Without Papers: Foreign Workers as a Feminist Issue"

The mini-courses are offered at no cost and are open to all. A light dairy lunch will be provided to those who pre-register for both Sunday sessions. Registration can be found at jccannarbor.org; click on each desired session. For further information about the mini-courses, contact Clara Silver, director of operations, at (734) 971-0990 or clarasilver@jccannarbor.org.

On Monday, February 5, at 7:30 p.m. in the Eastern Michigan University Student Center Auditorium, 900 Oakwood, Ypsilanti, Dr. Harris will address the very timely subject of "Women at the Camera: Feminist Filmmaking in Israel." Admission is free, and Dr. Harris will also be signing copies of her new book, *Warriors, Witches, Whores: Women in Israeli Cinema*. For questions about the public lecture, contact Dr. Martin B. Shichtman at jewish.studies@emich.edu.

The mini-courses and public lecture are made possible through grants from the Impact Fund of the Jewish Federation of Greater Ann Arbor and the Academic Engagement Network. ■

Microenterprise development for refugee women

Laurie Cohen, special to the WJN

For newly arrived refugees in America, the greatest challenge that they face is developing and sustaining economic independence. In order to support refugees throughout these challenging times, Jewish Family Services of Washtenaw County, in partnership with HIAS, has developed a Microenterprise Development program that directly addresses growing economic independence. Within the program, refugee women and other women of eligible populations will be provided with the opportunity to gain both economic and emotional independence.

This program will assist participants with limited or non-existing capital and credit, and works to provide them and their families with increased income. HIAS will provide small loans to participants with a goal of starting or expanding their own business. While the goal of the program is to support participants in becoming economically self-sufficient, the program's foundation exists on providing education to participants on basic business and technical skills.

Participants are required to complete a 12-week program that serves as an educational pre-cursor to starting or expanding their business. The program will include classes on basic life skills, financial literacy, small business training, vocational ESL, digital literacy, and pre-loan technical assistance. Participants will receive various social and professional tools to use in their day-to-day life, while building their self-confidence.

JFS supports and encourages participants to become strong businesswomen. To receive more information on the Microenterprise Development program, contact Shrina Eadah, director of Resettlement at shrina@jfsannarbor.org or (734) 769-0209. ■

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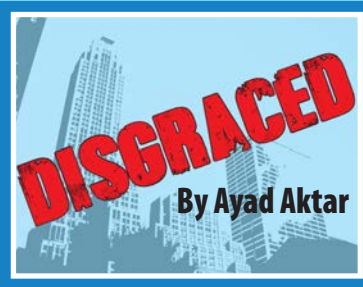

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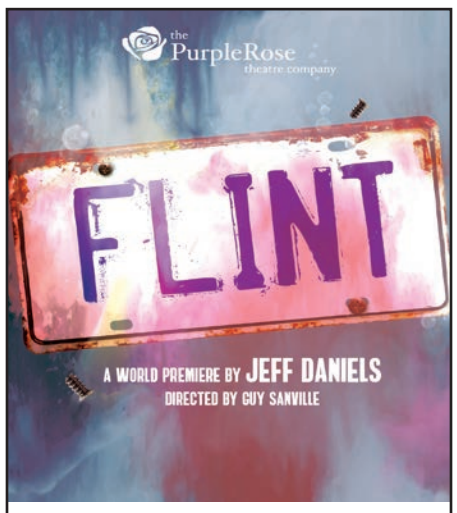

January 18 - March 10, 2018

For a century or more, generations of men and women in Flint, Michigan earned good pay and benefits manufacturing automobiles and the things that go into making them. Almost overnight everything changed. The people whose dedication and hard work earned them a place in the most prosperous middle class in history found themselves unemployed and adrift. "Flint" is the heartfelt and brutally honest story of two couples struggling to endure and believe in the American dream.

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

In this issue...

Advertisers 23
Best Reads 18
Calendar 20
Congregations 7
Israel 15
Kosher Cuisine 19
On Another Note 17
Rabbis' Corner 6
Teens 8
Youth 9
Vitals 23

Jewish tough guys topic of JCC talk

Karen Freedland, special to the WJN

On Wednesday, February 14, at 7 p.m., Larry Kuperman will present a lecture titled "Jewish Tough Guys" at the Jewish Community Center of Greater Ann Arbor. This talk will explore the historical period between World War I and World War II when Jewish athletes were one of the dominant groups in the sport of boxing. During this time, the boxing world produced famous, or some would say infamous, Jewish world champion Max Baer, as well as other well-known boxers with memorable names like "Slapsie Maxie" Rosenbloom, given this nickname by author Damon Runyon, "Jewey" Smith, Ruby "the Jewel of the Ghetto" Goldstein, "King Levinsky" who was born Harry Krakow, and others.

Kuperman will explore how many of these Jewish boxers had ties to organized crime figures such as Rothstein, Lansky, Moses Annenberg, The Purple Gang in Detroit, and most famously, Murder Inc. In an era when Jews were ostracized and when large numbers lived in ghetto like communities such as the Lower East Side of Manhattan or the Brownsville section of Brooklyn, opportunity was limited and Jews had to be tough to survive. The lecture will help link all the connections between life on the streets, boxing, and the underworld.

Kuperman will also touch on the end of this era, beginning with the end of World War II, when the period of Jewish boxing legends and their links to organized crime was largely drawing to a close. While it would take several more years for this period to finally conclude, for example Meyer Lansky was still on trial in 1974, for most Jewish Americans their identity and circumstances would evolve.

The idea of the "Jewish tough guy" speaks

Larry Kuperman

not only to the American Jewish experience but to the experience of many immigrant groups. Kuperman showcases that this period of history along with its intersection of many immigrant groups, has implications for today's minority groups as well.

The lecture will include a visual presentation. The event is free but donations are encouraged to help defray costs. Light refreshments will be served and an RSVP is requested by contacting Karen Freedland, director of Jewish cultural arts and education, at karenfreedland@jccannarbor.org or (734) 971-0990. ■

Jewish Federation welcomes new outreach and program coordinator

Eileen Freed, special to the WJN

The Jewish Federation of Greater Ann Arbor welcomes Claudia Halpern as outreach and program coordinator. Halpern is a recent graduate of Eastern Michigan University with a bachelor's degree in communications. While at EMU, Halpern served as president of EMU Hillel, where she increased the level of Jewish engagement and programming. She brings a wealth of experience in the Jewish community having worked

Claudia Halpern

at Tamarack Camps and the JCC of Metro Detroit and having interned at the Jewish Federation of Metro Detroit, BBYO Michigan Region and the David Project. Halpern's responsibilities include the Ann Arbor/Nahalal Partnership, Celebrate Israel festivities, Jewish Young Professionals and Your Federation Connection e-newsletter. Halpern can be reached at claudia@jewishannarbor.org or (743) 677-0100. ■

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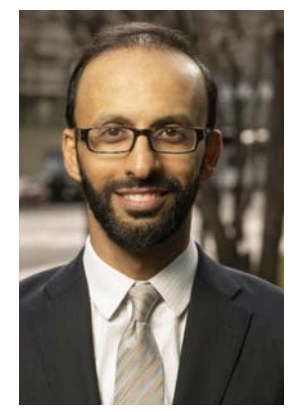
Fire at Sea takes place in Lampedusa, a remote Mediterranean island that has become a major entry point for refugees into Europe. Award-winning filmmaker Gianfranco Rosi masterfully juxtaposes realities, jolting the audience into a new understanding of what is happening in the region, the heavy toll of the migrant crisis, and the price of freedom. *This 2016 108-minute film is not rated.*



SOCIALLY RESPONSIBLE BUSINESSES: How Tea, Ice Cream, and Vegetables Do Good
WEDNESDAY, FEB 21 • 7:00-8:30 PM
DOWNTOWN LIBRARY
Local business owners will talk about how socially conscious business practices – from environmental sustainability to hiring practices to community partnerships – are part of their business identity and their bottom line. *Moderated by Rishi Moudgil, Executive Director of GreenLight Fund Detroit and Founder of the Center for Social Impact at the University of Michigan Ross School of Business.*

FOR MORE INFORMATION VISIT AADL.ORG

Frankel Institute Fellows to focus on "Materiality in Antiquity"

Rachel Neis, special to the WJN

This year the Frankel Institute brings together 11 researchers working on the theme "Materiality in Antiquity." Covering a diverse range of topics, scholars are asking questions about the material of God's body for ancient Jews and members of the Jesus movement (Deborah Forger), the importance of pottery in adjudicating identity (Juan Tebes), the sensory experience of the ancient *mikveh* (ritual bath; Rick Bonnie), and many more. Fellows meet each week to workshop publications in progress and share their work in a variety of public events.

Highlights from last semester include the well-attended *Non/Human Materials Before Modernity* conference, which brought together 22 scholars from the US and beyond to consider the various ways in which non-humans (objects, images, divinities, animals) were conceptualized and made across a variety of ancient and medieval traditions. Five fellows also presented objects of their choice from the Kelsey Museum's collection, in a hands-on series of short talks, entitled, *Frankel+Kelsey: Jews and Artifacts at the Museum*. Besides these events, Fellows were brought to the pottery studio to understand materials in a direct fashion by classical archaeologist, professor and potter Natalie Abell, and were visited by artist and writer Jeffrey Abt who shared some projects in progress while also initiating a project in which Fellows worked with one of the most ancient scholarly materials: parchment.

This semester, the Frankel Institute will host a full roster of events. Gregg Gardner will present on the power of money in Jewish antiquity (January 16) and Oded Irshai will share stories of Jewish apocalypses (February 13). Yael Bartana, artist and filmmaker, will be present her film *Inferno* about the building of the Third Temple, and will be in conversation with Head Fellow Rachel Neis and Maya Barzilai for *Visualizing Jewish Materialities* (March 20). These, and other, events associated with the Institute theme can be accessed at lsa.umich.edu/judaic/news-events. ■

Deborah Forger, Rick Bonnie, Megan Nutzman, Manuel Tebes

Michael Swartz, Rick Bonnie, Megan Nutzman at the Kelsey Museum of Archaeology

JCLP announces annual Communal Conversation event

Jacob Ehrlich, Alana Goldstein, and Leah Josephson, special to the WJN

The Jewish Communal Leadership Program (JCLP) at the University of Michigan School of Social Work has announced that Dr. Aurora Levins-Morales will lead its annual Communal Conversation program on the evening of Saturday, March 24 and Sunday, March 25, from noon to 5 p.m. Locations are to be determined but will be on or close to the U-M campus in Ann Arbor.

Dr. Levins-Morales is a prolific artist, historian, and activist in the field of Latina feminism, ecological justice and disability justice. JCLP looks forward to a weekend of meaningful programming that will intertwine poetry, storytelling and Jewish spirituality.

The program will begin at 7:30 p.m. on Saturday, March 24 and end around 9:30 p.m. JCLP students will facilitate a Havdalah service followed by a poetry reading with Dr. Levins-Morales. The poetry reading will weave together the worlds of history, ecology and activism with Dr. Levins-Morales' experiences as a Puerto Rican Jewish woman living with disabilities.

Dr. Levins-Morales

On Sunday, March 25, beginning at 9 a.m., Dr. Levins-Morales will guide all community participants through an interactive workshop. This workshop will prompt individuals to explore the stories they carry within themselves and those they share with others, and to explore how individual and collective stories can be used to promote healing on the individual, communal, and world level. JCLP is expecting the program to end by 1 p.m.

All community members are invited to join Dr. Levins-Morales and JCLP in exploring creativity and community through this thought-provoking reading and interactive workshop. Event location details will be available at a later date. Contact Paige Walker at vpwalker@umich.edu with questions about the event or to RSVP. ■

Jacob Ehrlich, Alana Goldstein, and Leah Josephson are second-year students in the Jewish Communal Leadership Program, concentrating in both interpersonal practice and management of human services.

Youth service–learning at Kids Care Fair

Laurie Cohen, special to the WJN

Because today's kids who care are tomorrow's leaders" is the theme of the Kids Care Fair hosted by Jewish Family Services. Emerson School has generously agreed to host this service learning event on Sunday, March 18 from 3–5 p.m. "This goal of this program is to instill young children with compassion, awareness and civic-mindedness," said Sarah Hong, director of programs and outreach. "It follows the Jewish adage of tikkun olam, repairing the world." This event and will engage and energize children and youth in the community about service and giving back.

Last year over 200 children participated in the service learning activities that included a food pantry scavenger hunt, disability awareness and sensitivity activities, a musical instrument petting zoo, reading nook and story-time, and multiple themed arts and crafts stations focusing on values such as gratitude, "welcoming the stranger," and kindness to older adults. JFS is thrilled to be partnering with many local community organizations to deliver this important event. This year's activity partners include 826Michigan, Alpha House, American Red Cross, Ann Arbor Police Department, Ann Arbor YMCA, Beth Israel Congregation, Blue Ocean Faith, Bird Center of Washtenaw County, Children's Literacy Network, Food Gatherers, Goldfish Swim School, Hebrew Day School, Judson Center, Safe-House Center, Saline Fire Department, SCRAP box, Temple Beth Emeth AARTY, Therapaws, and JFS' Resettlement Department and Food Pantry. Refreshments will be served by Amanda's Kitchen.

The event's activities are designed for children ages 2–10 and their families, but there is an additional layer of service-learning for "the big kids." Older community youth from local organizations are themselves planning, organizing and executing activity stations at the Kids Care Fair.

Tickets are on sale now with all proceeds benefitting JFS family programs. Tickets are $25 per family or $50 for a host family. No family will be turned away due to an inability to pay. Sliding scale tickets are readily available online at the time of registration. For more information about the JFS Kids Care fair and to register, visit www.jfsannarbor.org/kids-care-fair. Any teens or community partners interested in learning more about participating in the Kids Care Fair as activity partners or volunteers can email programs@jfsannarbor.org. ■

Acts of kindness from a four year-old

Laurie Cohen, special to the WJN

Four year-old Eli, has learned that it is never too early to perform acts of kindness, "tikkun olam—repairing the world."

JFS recently received a donation from Eli, who collected tzedakah during Chanukah.

Eli and his father and grandparents counting his tzedakah money

When Eli was looking for an organization to donate his tzedakah money to, Mark Berg, one of the agency's board members, recommended JFS! Eli, his father, and his grandparents, came in to meet with JFS staff members, Rebecca Yaciuk, development associate and Shrina Eadeh, director of resettlement to give his donation and to learn more about JFS.

Eadeh talked to Eli and his family about the people who are resettled in Ann Arbor. She explained to Eli that many child refugees cannot bring their toys when they come to the U.S., and have to leave behind many loved ones and cherished items. Shrina said that Eli's gift will help provide new toys for the children when they arrive, which is one of the many items that the JFS Resettlement Department delivers for newly arrived families. Eli said he hopes that his gift will give them new trains and police cars, which are his favorite toys.

As the first century sage, Rabbi Elazar said, "Good people say little and do much."

JFS has tzedakah boxes available to collect donations. To receive one, contact Sarah Hong, director of programs and outreach at (734) 769-0209 or sarah.hong@jfsannarbor.org. ■

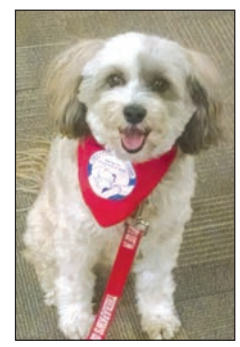
This month's Third Thursday programs

Rachael Hoffenblum, special to the WJN

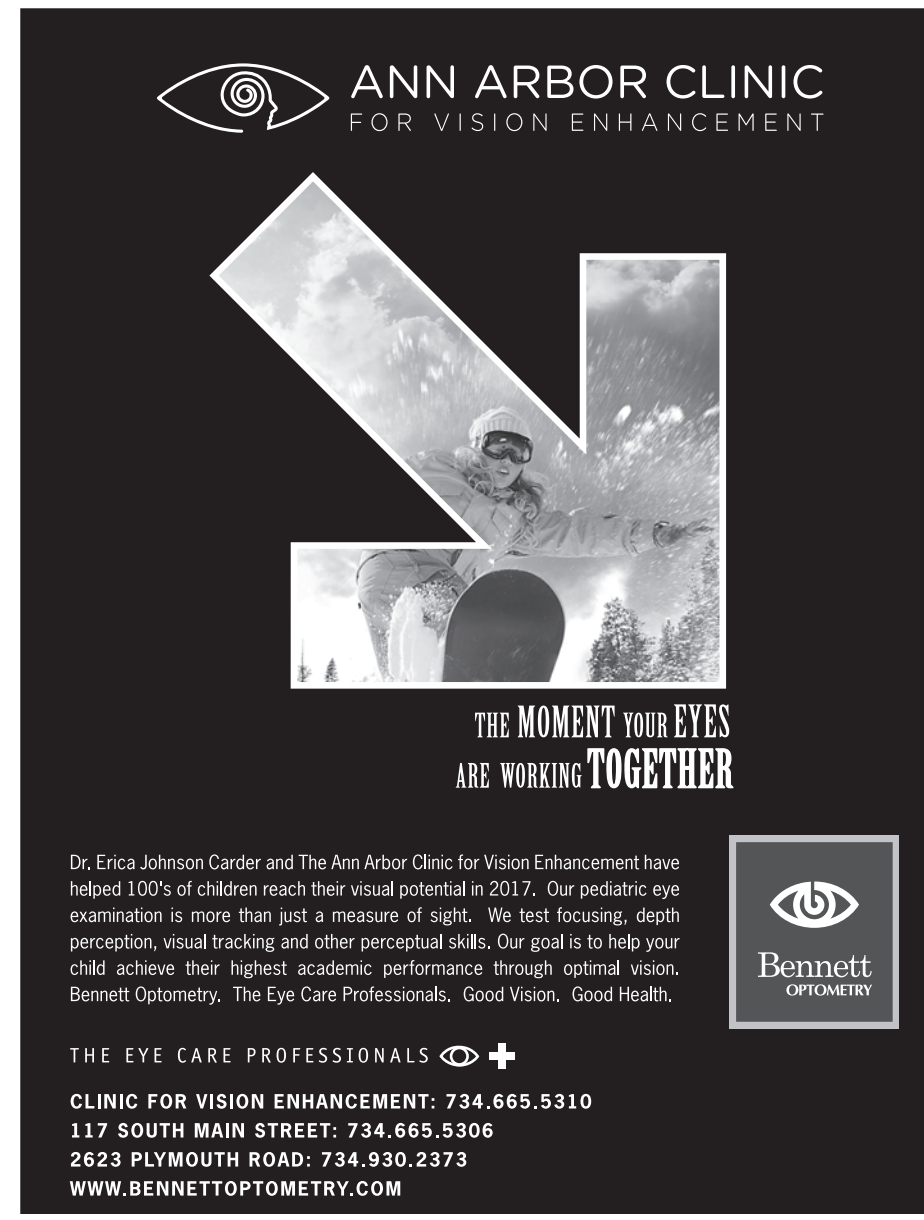
The February Third Thursday lunch and learn program at the Jewish Community Center of Greater Ann Arbor focuses on local government as it welcomes former Ann Arbor Councilperson Joan Lowenstein, on Thursday, February 15, at noon. Lowenstein served on the Ann Arbor City Council for Ward 2 from 2000–2001 and again from 2002–2008. She has been a member of the Ann Arbor Downtown Development Authority's Board since 2007 and is currently an attorney of counsel with Jaffe, Raitt, Haur, and Weiss. During the program, Lowenstein will reflect on her time serving on City Council ten years later and explore the inner workings of Ann Arbor when she presents, "A Reflection on City Council and How the City Works."

Joan Lowenstein

Looking ahead, March's Third Thursday will present speakers Ron Koenig and Terri Sibo-Koenig of Saline's Building Arts and Conservation, Inc., who will discuss the unique challenges of restoring Ann Arbor's many historic buildings. The program will take place on Thursday, March 15, at noon. Building Arts and Conservation, Inc. was recently featured in WEMU's *Hidden in Plain Sight* feature. In addition to the usual program, TheraPaws returns to the J on Thursday, March 22, for an hour of pet-a-pet stress reduction beginning at 1 p.m.



All Third Thursday events and presentations are free of charge and open to the public. Advance registration is appreciated by visiting jccannarbor.org or calling (734) 971-0990. Participants are welcome to bring their own dairy, nut-free lunch or purchase a lunch from the J's Lunch Café. Lunches from the Lunch Café are catered by local caterer Karan Balmer; menus are available at jccannarbor.org. For those who wish to purchase lunch, all lunches must be reserved at least one day in advance. To learn more about Third Thursday at the J and our weekly Tuesday/Thursday Lunch Café, contact Rachael Hoffenblum, adult program coordinator, at rachaelhoffenblum@jccannarbor.org or (734) 971-0990. ■



Observing and remembering

Rabbi Robert Dobrusin, special to the WJN

There is a significant debate within Jewish tradition as to whether it is appropriate to single out what are popularly known as the "10 commandments" from the other 603 commandments in the Torah. All of the *mitzvot* are considered part of our people's covenant with God and many argue that to give more importance to these 10 commandments might be seen as denigrating the others.

Rabbi Robert Dobrusin

Nevertheless, we honor these 10 commandments as expressing some foundational principles of faith and of interpersonal behavior. It is difficult to ignore the feeling that these 10 statements, the core of the revelation at Sinai, rise to a level of greater importance than other laws in the Torah.

The 10 commandments are found in two different places in the Torah. We read them as part of the revelation at Sinai in Parashat Yitro, in the book of Exodus and in Parashat Va'etchanan in the book of Deuteronomy when Moses repeats the commandments to the people as they are preparing to enter the land of Canaan.

One would expect that the two texts of the commandments would be the same. But, there are several differences between the two sources including one which is particularly fascinating.

In Exodus, we read: "*Zachor et yom hashabbat likadsho*", remember the Sabbath day to keep it holy. In Deuteronomy, we read: "*Shamor et yom hashabbat likadsho*", observe the Sabbath day to keep it holy.

How could it be that the two texts are different? According to a beautiful Midrash, God actually said both words at the same time as only God could do. And, Moses, since he was a prophet, was able to hear both words at the same time. But, Moses knew that the people could not hear both words at once so Moses wrote one word in Exodus and the other word in Deuteronomy and thus proclaimed it was important both to "remember" and "observe" the Sabbath.

There are probably much more logical and historically correct explanations as to why the discrepancy in the texts exists but I would prefer to accept this unusual interpretation because of the important message it seeks to teach.

The rabbis of the tradition found importance in each word. "*Shamor*" refers to the observance of the laws of Shabbat. "*Zachor*" refers to the enjoyment of Shabbat, making the day special by eating well, getting a good night's sleep and enjoying the simple pleasures of life.

While the essence of the Shabbat in Jewish tradition is the observance of its restrictions and obligations and I believe we all should endeavor to observe them as carefully as possible, we can not turn Shabbat, or any of the other traditions of our people for that matter, into exclusively a matter of ritual observance.

Shabbat can not merely be a matter of "do's and don'ts," it must be a state of mind… a means to bring joy and peace into our hearts and minds.

We need to find the joy, the uplifting spiritual experience, the creation of good, warm memories for a family or a group of friends and all the other things that observing religious traditions can mean to us. Shabbat can not merely be a matter of "do's and don'ts," it must be a state of mind as well, a means to bring joy and peace into our hearts and minds.

The philosopher and theologian Abraham Joshua Heschel wrote about the conflict that is found in Judaism between what he refers to as *halacha*, Jewish law, and *agada*, "inwardness", spiritual meaning.

Heschel concludes in his book: God in Search of Man that "to reduce Judaism to law, to *halacha*, is to dim its light to pervert its essence and to kill its spirit." But, he continues, "to reduce Judaism to inwardness, to *agada*, is to blot out its light, to dissolve its essence and to destroy its reality."

Heschel concludes that these two concepts need to live in symbiosis. "*Zachor*" and "*Shamor*" are both critical.

As we consider what Shabbat or the other commandments mean in our lives, we should take to heart the beautiful Midrash about the commandment about Shabbat and Dr. Heschel's words as well. We should seek to infuse our observance with meaning and express that meaning through commitment to our traditions.

We should also remind ourselves always that the warm memories that we have or that we create concerning Shabbat are as important a part of the celebration of the Sabbath as are the restrictions and obligations of our tradition. ■

Tu B' Shevat—physical and spiritual sustenance from the trees

Rabbi Aharon Goldstein, special to the WJN

On Wednesday, January 31, we will be celebrating Tu B' Shevat, the fifteenth day of the Hebrew month of Shevat—also called the Rosh HaShana, or New Year, for the Trees. Even though we are celebrating the New Year of the Trees, the holiday is connected to us as well. As the Torah tells us, Man is compared to a tree of the field. As a matter of fact, the rabbis tell us, from Sifrei, that the Torah teaches us that the main sustenance man gets from food is from trees. Our entire life depends on trees. We know that Man doesn't only or mainly eat from trees. We eat animals, grains, grasses, vegetables, fish, etc. as well for our sustenance. So why do the rabbis say that our main life sustenance comes from trees?

Rabbi Aharon Goldstein

According to the teachings of Chasidus, it is acknowledged that Man may be sustained physically by meat, from the animal kingdom, but the main nutrients with which we get our sustenance is from the vegetable kingdom—bread as an example. Bread satisfies more than meat—even though meat is from a higher kingdom (animals) than grains (plants). As it is written in Psalms, bread satiates a person's heart. So if the animal kingdom is higher than the plant (vegetable) kingdom why do we say that a person is more satiated by bread than meat?

The Baal ShemTov, the founder of the Chasidic movement, explains that the fact that a person is hungry and thirsty for the physical sustenance of the world is only a reflection of the hunger and thirst from the soul for the sparks of holiness that is embedded in the physical food. The soul wants very much all the holy sparks that are embedded in the physical food. Therefore, it expresses itself in physical hunger and thirst, but in reality it is a hunger driven by the soul. This is how the Baal ShemTov explains the verse in Psalms—the hunger and the thirst comes from the soul. People feel hungry and thirsty because the soul has a desire to consume the holy sparks that are embedded in the food. These sparks that are embedded in food are spiritually higher than the person's sparks and therefore they satiate the soul of the person. A person gains from consuming these sparks of Godliness embedded in the food and the body feels satiated because the soul is satiated. This is the why the vegetable kingdom is more satisfying to us than the animal kingdom—the sparks of holiness hidden in the vegetable kingdom are on a higher spiritual level than the sparks in the animal kingdom. It's true that we generally regard, in this physical world, that the vegetable realm is lower than the animal realm. But, in the spiritual world, the sparks of holiness that are embedded in the food are higher in the lower physical level. There is a famous rule in Kabballah and Chassidus that states: something that exists on a lower level has its source in the spiritual world from a higher level. So, since the vegetable kingdom is considered at a lower level than the animal kingdom in this world, in the spiritual world the roles are reversed: the vegetable is greater than the animal. This explains again why greater sustenance is gained from bread than other realms.

So, back to our earlier rabbinic question: How does a person's greatest life-source come from the trees? First, the tree is from the vegetable kingdom and consequently has a higher spiritual source. Within the vegetable kingdom the tree is more beautiful and complex and elaborate than other ground vegetables. This gives us an indication that its spiritual value within the vegetable kingdom is greater.

So if a person is compared to a tree, what do we learn from all of this? It is instructional in how we should interact with the physical world in which we live. When a person is eating and drinking it should not be regarded as only a physical activity to satisfy their physical needs. The person is also engaging in a simultaneous spiritual activity by elevating the spiritual sparks contained in the food and satisfying their soul. Not only physical nutrients are being taken in to nourish the body, but Godly sparks are also taken in to nourish the soul as well.

This mechanism is not limited to food. Anything in this physical world has a Godly spark embedded in it that is waiting to be used for a holy purpose—thus creating an elevation of that holy spark. This uncovers the essential spiritual quality of the object that lies beneath the physicality that is apparent to us in the physical realm. By revealing these holy sparks, the world becomes a more holy place. This is part and parcel of our purpose in this world—to create a dwelling place for God. This process will be completed with the coming of the Messiah and the entire world will see how this physical world is actually a Godly world in all of its aspects. ■

This month at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Shabbat Limmud

Saturday, February 3, 9:30 a.m.

Adults are invited for Torah study over coffee and cake. The discussions, led by Rabbi Dobrusin, are informal, lively and participatory. The study begins with traditional texts and participants add their own thoughts on the Torah, Haftarah portion of the week, or other traditional texts.

Jewish College Cooking 101

February 4, 3 p.m.

High school students are encouraged to attend the Jewish College Cooking 101 session led by Beth Israel's Program Director, Sarah Klein,in the Beth Israel kitchen. The program will foster discussions about Jewish life on campus, Jewish identity in college, and Jewish organizations on college campuses such as Hillel International, Jewish Studies programs, birthright, etc. The event will also have a short cooking class where participants will be cooking their own "Jewish" meal. All high school students are welcome, especially Juniors and Seniors. This event is free of charge. Please RSVP to Sarah Klein at sklein@bethisrael-aa.org.

World Wide Wrap XVIII

February 4, 9:30–11:30 a.m.

About the time two NFL football teams begin wrapping athletic tape in preparation for Super Bowl LII, Conservative Jews around the world – and at Beth Israel - will be wrapping themselves in tefillin for World Wide Wrap XVIII. The World Wide Wrap was created 18 years ago to encourage men and women to learn or in many cases re-learn how to lay tefillin and make it an important part of one's life.

Spare sets are available and experienced people are ready to assist anyone to lay tefillin. Lessons will be followed by a short shacharit service, a Polar Bear Photo outside, regardless of the weather, and bagels and lox.

Tot Shabbat and Mini Minyan

Saturdays, February 10 and 24, 11:15 a.m.

Tot Shabbat is Beth Israel's special Shabbat morning program for preschoolers and their parents with songs, stories, and prayers, plus the Shabbat "Mystery Box." Tot Shabbat is led by Beth Israel's Program Director, Sarah Klein, and Davey Rosen, Associate Director of Michigan Hillel.

Mini-Minyan is Beth Israel's service for elementary school age children. The service includes Shabbat prayers and fun educational activities. Mini Minyan is led by Sarah Klein and Kayla Chinitz, a current University of Michigan student. For more information contact Sarah Klein at sklein@bethisrael-aa.org.

Lunch & Laugh

Wednesday, February 14 and 21, Noon–1:15 p.m.

At the Garfunkel-Schteingart Activities Center (2010 Washtenaw)

With Purim approaching, Rabbi Robert Dobrusin will share from his extensive collection of humor. Participants are ask to bring their own lunch. Beth Israel will provide the drinks, and desserts.

Adult Social Group Book Club

February 25, 12:30 p.m.

Beth Israel Congregation's new Adult Social Group is starting a Book Club which be reading and discussing Daniel Deronda by George Elliot. Participants should have the majority if not all of the novel completed by the first meeting. Contact Sarah Klein if you are interested in joining the Book Club at sklein@bethisrael-aa.org.

Erev Purim Ma'ariv and Megilla Reading: A Disney Purim Dor L'Dor (general to generation)

Wednesday, February 28, 6:45 p.m.

Adults and children alike are encouraged to wear costumes, especially those illustrating the theme. Skits and song parodies from Disney animated movies will help to enliven the story of Purim with humor during the traditional reading of the megilla. Copies of the Book of Esther with translations (including large print editions) as well as noisemakers are available to everyone. Use of mac and cheese boxes as noisemakers, which are donated to a food bank, is encouraged. During the celebration, Beth Israel's Social Action Committee will also collect matanot laevyonim – monetary gifts for the poor that are traditionally given on Purim. This years gift will be given to the Hebrew Immigration Society and Religious Action for Affordable Housing (RAAH). The evening concludes with Hamentashen and other refreshments.

Purim Shaharit Service, followed by Lunch and Laugh Brunch

Thursday, March 1, 11 a.m.

Participants will hear the complete Megilla reading and enjoy a free brunch in the Social Hall where they will also enjoy watching Rabbi Dobrusin's favorite comedy movies with popcorn and other snacks.

Save the dates: March 9–10

2018 Rosenberg Scholar in Residence Weekend with Rabbi Jane Kanarek, Ph.D

Every two years Beth Israel presents brings in an accomplished scholar from out of town for an extended two days of fascinating and thought provoking lectures.

This year's scholar is Jane Kanarek, Associate Professor of Rabbinics at Hebrew College which is located in Massachusetts. She teaches Talmud and halakhah and supervises the year-in-Israel curriculum. She is the author of "Biblical Narrative and the Formation of Rabbinic Law" (Cambridge University Press, 2015) as well as the co-editor of "Learning to Read Talmud: What It Looks Like and How It Happens." Her book manuscript, "Legalizing Genesis: Biblical Narrative and the Formation of Rabbinic Law," is currently under review. In addition to her scholarly work, she is a member of the Rabbinical Assembly's Committee on Jewish Law and Standards.

The Alfred and Alice Rosenberg Lecture Fund was established by Vic and Val Rosenberg to help underwrite this wonderful biennial lecture series.

All programs open to general community

All of Beth Israel's events, educational offerings, and recreational programs are open to the general community. If you would like further information, call (734) 665-9897 or visit www.bethisrael-aa.org, or Beth Israel's facebook page. ■

Temple Beth Emeth February events

Nellie Stansbury, special to the WJN

Families with Young Children (FYC): Tot Shabbat Service

Fridays, February 2, 9 and 16, 5:45 p.m., TBE Sanctuary

5:45 p.m.–Tot (0–5 year olds) Shabbat Services with Rabbi Whinston and Cantor Hayut

6:15 p.m. Dinner for Tot Shabbat, 6:45 p.m. Shira Service

All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston.

Join in for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Step Up Shabbat for 1–5 grades

Fridays, February 2, 9 and 16, 5:45 p.m., TBE

TBE's new Shabbat experience for children in first through fifth grades that will take place parallel to Tot Shabbat. Rotating services led by Rabbi Josh Whinston, Cantor Regina Lambert-Hayut and Rabbi Daniel Alter.

Shabbat Achat: One Community Shabbat

Friday, February 23, TBE Sanctuary, 6:30 p.m.

Dinner for Shabbat Achat, 6 p.m.

Don't miss out Shabbat Achat service for the entire community! All ages – come one come all for One Shabbat led by Rabbi Whinston and Cantor Hayut. Shabbat Achat is held on the fourth Friday of each month. Join in for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately preceding the service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office. Note the 6:30 p.m. start time for services on Shabbat Achat.

Weekly Lunch and Learn

Fridays, February 2, 9, 16 and 23, TBE Adult Lounge, Noon

Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch.

Torah Study

Saturdays, February 3, 10 and 17, 8:50 a.m. Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

Chapel Service

Saturdays, February 3, 10 and 17, 10 a.m., TBE

Join us for this Saturday Shabbat service, led by Rabbi Whinston or Cantor Hayut.

Purim Carnival

Saturday, February 24, 8 a.m.–3 p.m.

A Purim Carnival for all ages! Games, crafts and other great activities for kids, families and everyone! Pizza, snacks, games and prizes! Come in costume. Pizza and snacks will be on sale at the event.

Caring Community Comfort Food: Meals in Times of Illness, Loss and Celebration

Sunday, February 4, 2 p.m.

Each month, volunteers will prepare meal components that will be frozen in the TBE kitchen. Volunteers are needed to purchase food (reimbursed by our Caring Community Fund), prepare meals, and make deliveries to congregants' homes as needed. To sign up, please email Cantor Emerita Annie Rose, cantorannie@gmail.com.

Women's Torah Study

Mondays, February 12 and 26, 7 p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org.

Men's Torah Study

Thursday, February 22, 7:30 p.m.

A men's Torah discussion group, led by Rabbi Whinston, on the 4th Thursday of each month. Participants will find their way as men by wrestling with text. For more information, contact Bill Parkus at parkus@comcast.net.

Shalom Gever/Jewish Karate

Fridays, February 2, 9, 16 and 23, 4 p.m.

Register Today!–Health, Healing and Self-Defense Try out this unique martial arts instruction including lessons in how to live a healthy lifestyle, be energetic, do well in school and learn anti-bullying self-defense. 12-week semesters for belt advancement. Drop-in when schedules permit. Enrollment is open for students and adults. Shalom Gever is taught by Rabbi Peter Gluck, 5th Degree Black Belt and martial arts instructor for 21 years. Contact the Temple Beth Emeth office at (734) 665-4744 or Rabbi Gluck, info@shalomgever.org, for more registration information.

Jewish Mindfulness Meditation Sit (self-guided)

Thursdays, February 1, 8, 15 and 22, 1 p.m., TBE Chapel.

For practitioners of all levels. Intention and instruction followed by 30-minute silent meditation. Facilitated by Quyen Epstein-Ngo. Quyen Epstein-Ngo is a therapist who holds a joint doctoral degree in Clinical Psychology and Women's Studies. One of the areas she specializes in is working with adolescents, adults, and couples on issues of faith and spirituality.

Spirituality Book Club 2017–18

Tuesday, February 13, 7:30 p.m. and Thursday, February 15, noon

Led by Annie Rose, TBE's cantor emerita.

Join in for the new season of TBE's Spirituality Book Club! This year the group will be reading six books over the course of nine months. Feel free to come to the Tuesday night sessions or the Thursday afternoon sessions. Registration is not required, but it is helpful to our planning to know how many people may come: cantorannie@gmail.com.

WTBE Fiber Arts Group

Mondays, February 5 and 19, 7 –9 p.m., Offsite

Anyone interested in Fiber Arts: knitting, crocheting, and crafts are welcome. Meet new people and have fun with the Women of TBE! This group will be contributing to the Israeli Peace quilt. (All materials for the project provided by WTBE.) Contact Bobbi Heilveil for details at (734) 276-5741 or bobbiheilveil@gmail.com. ■

Ann Arbor teens create life-long memories with new friends in Nahalal

Ayelet Shapiro, special to the WJN

This past December, 11 ninth graders traveled to Israel for the first leg of the Jewish Federation of Greater Ann Arbor's 11th annual Ann Arbor/Nahalal Student Exchange. The Student Exchange is a project of Ann Arbor's partnership with Moshav Nahalal in conjunction with the Michigan/Central Galilee Partnership-2Gether program.

The teens and their chaperones, Ayelet Shapiro and Rabbi Daniel Alter, received warm home hospitality in Moshav Nahalal and had the opportunity to learn about and cultivate lasting friendships with their Israeli peers. Together, they toured the Jezreel Valley and Central Galilee learning about the region's agricultural, educational and military significance in the founding of the State of Israel and engaged in a range of activities including making perfume, engaging in outdoor team-building challenges, and connecting with teens from neighboring Arab communities.

Highlights included taking day-trips to Tel Aviv and Jerusalem, touring the underground tunnels at the Kotel, exploring the Jezreel Valley by jeep, learning about Nahalal and Michigan with the 6th grade English class at the Nahalal elementary school, visiting the mosque in a local Bedouin village, and participating in a Kabbalat Shabbat service prepared by Nahalal parents and teens. "Each day was filled with a new adventure, and the project gave us an opportunity to connect with people our same age from across the world" said Maoz Bareket, a 9th grader at Skyline High School.

The new friends will reconnect during Sukkot 2018 when the Nahalal delegation makes its return visit to Ann Arbor to experience the life of their American Jewish peers.

The Ann Arbor/Nahalal Partnership aims to foster positive, meaningful relationships in order to strengthen Jewish identity and Zionism in both communities. In addition to the Ann Arbor/Nahalal Women's Experience this May, the committee, under the leadership of its chair, Eva Solomon, seeks to expand the Partnership's programming in the coming year. Parents of 8th graders interested in participating in the 2019 Student Exchange or individuals interested in getting involved in the Partnership should contact Outreach and Programs Coordinator Claudia Halpern at Claudia@jewishannarbor.org or (734) 677-0100. ■

Visiting the famous Alexander Zeid "Guardian of the Valley" statue

Ann Arbor and Nahalali teens plant trees in the Moshav Nahalal Amphitheatre

Students had a chance to visit the Western Wall

Kabbalat Shabbat with the Nahalal community

A meaningful walk through Har Herzl

The mitzvah of giving

Debbie Carbone, special to the WJN

Over a span of three months, kindergarten, first, and second grade students at the Hebrew Day School of Ann Arbor participated in activities and lessons focusing on healthy minds, hearts, and bodies. Guest speakers, yoga, mindfulness, cooking, singing, dancing, art, mitzvot, field trips, and exercising were all critical parts of a service learning initiative. The culminating project involved the students preparing and packaging 40 meals that were donated to participants in the Meals on Wheels program in Ypsilanti. By integrating Hebrew, math, Judaic Studies, reading, and writing, the project engaged every aspect of the HDS curriculum.

Actively involving children in the process of performing mitzvot is an important value that is practiced at the school. In the lower el classrooms, the children celebrate one another for performing mitzvot through acknowledging their contributions in song. Additionally, students learn about mitzvot that can be performed with different parts of their bodies. In the kindergarten classroom, the first area of mitzvah study highlighted using your hands. This mitzvah fit seamlessly into the service-learning unit as the students used their hands to knead dough, braid challah, slice fruit, and prepare lasagna.

While prepping the fruit salad, the children practiced Hebrew vocabulary and counted and sorted the needed number of fruits for each meal. They measured ingredients and problem-solved as they adjusted the lasagna recipe to feed 40 people. The lower elementary students decorated cards to accompany the food deliveries to "add love and sunshine" to the packages.

Hebrew Day School teachers wrote numerous grants and requests to seek support

from local businesses. A generous donation from Kroger's grocery store supplied the ingredients for the challah and dairy products. The Produce Station gave fresh fruit, Busch's Fresh Food Market donated ingredients for the students to bake lasagna, and BGreenToday.com contributed all of the packaging materials. Surplus funds were used to purchase healthy snacks for school-age students at a nearby elementary school and leftover fruit was donated to the Eastern Michigan food pantry. This service learning initiative thus provided nourishment to children, college age students, and adults.

The students learned the appropriate blessings spoken for each food they prepared, as well as the importance of expressing gratitude for the generous donations that were received. The youngsters' hands did the work of kneading, slicing, cooking, and coloring; while their hearts reaped the benefits from the mitzvah of giving. ■

Financial assistance available for teens travelling to Israel

Claudia Halpern, special to the WJN

The Jewish Federation of Greater Ann Arbor has announced the availability of two sources of financial assistance for teens travelling to Israel: The Susan L. Lichter Memorial Endowed Israel Scholarship and Jewish Federation's Subsidies for teen travel to Israel.

Susan L. Lichter Memorial Endowed Israel Scholarship

The Susan L. Lichter Memorial Endowed Israel Scholarship Fund provides two $2,500 scholarships annually for Ann Arbor area high school students to participate in peer group Israel experiences such as semester, summer or gap year programs, which occur between high school and college. Paul and Carolyn Lichter established the fund in memory of their daughter who had a deep connection to Israel. "We wanted to establish this scholarship to keep Susan's name alive in the community and to give other young people the opportunity she had, to have a meaningful Israel experience," Paul shared.

The scholarship application includes the submission of an essay in which students will be asked to describe their goals for visiting Israel and how their particular program will help them meet these goals. A scholarship committee will determine the scholarship award winners. Applications for the Susan L. Lichter Memorial Endowed Israel Scholarship must be received in the Federation office by March 9, 2018, and awards will be determined by April 9, 2018. Winning essays will be published in the Washtenaw Jewish News and on the Federation website.

Federation subsidies for teen travel to Israel

The Jewish Federation believes in the value of Israel experiences for teenagers in developing Jewish identity and offers subsidies for teens participating in approved, organized peer trips to Israel. Subsidies are provided for summer, semester and year programs, including gap year programs. These subsidies are not provided for college-age students. The amount of the subsidy varies, based on the number of applicants each year. The maximum any one individual will receive is $1000. Individuals may receive this subsidy only one time. Subsidy recipients will be asked to share their experiences during and/or after their trip. Applications for Israel subsidies must be received in the Federation office by March 9, 2018, and notification of subsidies will be made by April 9, 2018. Applications received after the deadline will be reviewed on a case-by-case basis if funds are still available.

Eligible programs

Eligible programs for both the Susan L. Lichter Memorial Endowed Israel Scholarship and the Israel subsidies must be at least four weeks in length and be organized by an approved provider, such as those under the auspices of Jewish youth movements, denominational movements of Judaism, MASA gap year programs, Israeli university teen summer programs, or high school study programs. Scholarships and subsidies are not awarded for family or individual travel and will be paid directly to the programs in which the selected students participate.

Local high school students interested in applying for the scholarship and/or the subsidy should visit www.jewishannarbor.org or contact Claudia Halpern at claudia@jewishannarbor.org or (734) 677-0100. ■

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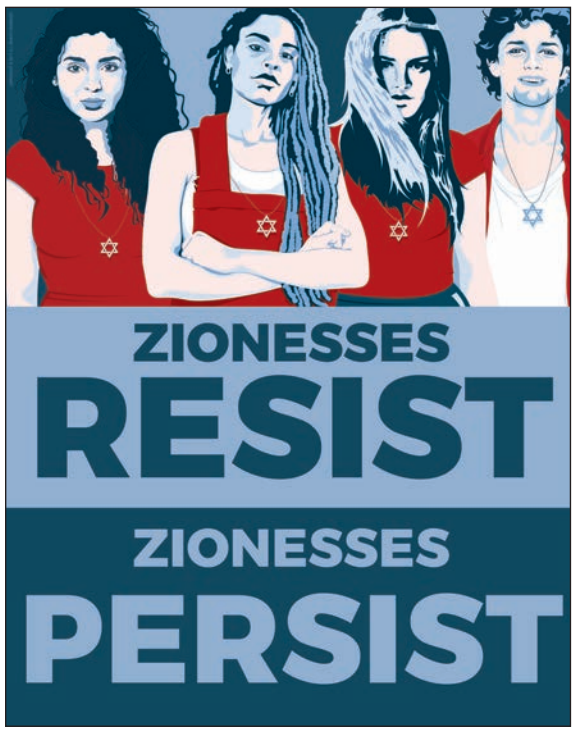
Women's March finds new allies in Zionist Feminist movement

By Daniel J. Roth, Jerusalem Post

A year after millions turned out to protest the inauguration of US President Donald Trump, demonstrators flocked to the streets to participate in the second Women's March, marking an end to a tumultuous first year in office.

The coordinated rallies in Washington, New York, Los Angeles, Chicago and about 250 other cities featured speakers who blasted Trump for policies that many said hurt women and urged voters to turn out for congressional elections in November.



"Your vote is the most powerful tool at your individual disposal," actress Eva Longoria told the Los Angeles rally. "Everybody who has the privilege of voting must do so."

The protests, however, have not come without controversy. One of the public faces of the organized demonstration is the march's cofounder, Linda Sarsour, a "Brooklyn-born Palestinian-American-Muslim" and self-proclaimed "civil rights activist."

Sarsour made waves before last year's Women's March by saying there was "nothing creepier" than the Jewish liberation movement.

She also insisted that Zionism and feminism were incompatible, telling

The Nation magazine in March: "Is there room for people who support the State of Israel and do not criticize it in the movement? That can't be in feminism."

Sarsour's comments appeared to have an effect on later demonstrations. One Jewish group was asked to leave the Dyke March rally last summer in Chicago for carrying a rainbow flag with a Star of David. The Slut Walk in August later banned "nationalist" symbols from their demonstration, but allowed religious markers inside the protest.

Soon after these events made headlines, Jewish-American women responded by organizing their own group within the larger framework of the growing equality movement.

"I believe this was... the catalyzing events that led to the forming of Zioness Movement," the group's Washington DC branch leader Ann Lewis told *The Jerusalem Post.*

The Zioness Movement, organized in 2017, describes itself as a female Zionist organization devoted to social justice and progressive causes.

"Soon after the first Women's March in 2017, which was an impressive, empowering experience, I became aware that Linda Sarsour was using her new visibility as one of the March co-chairs to issue some ugly, divisive statements,' Lewis said.

"Sarsour has the right to express her opinion, although it is misleading that she does so while citing her Women's March title. It is wrong and dangerous to imply that she speaks for the millions of women and men who came out for the Women's March," she added.

Lewis said the Zioness Movement, much like the wider Women's March, also aims to help shepherd a growing cultural shift in America that is denouncing perpetrators of sexual violence and abuse while being dedicated to the "principles of Zionism and feminism."

"Marching for Zioness enables us to participate fully, on behalf of all our values," Lewis added.

This year's Women's March, however, showed there was still progress to be made in permitting groups and individuals fully to participate in the rallies.

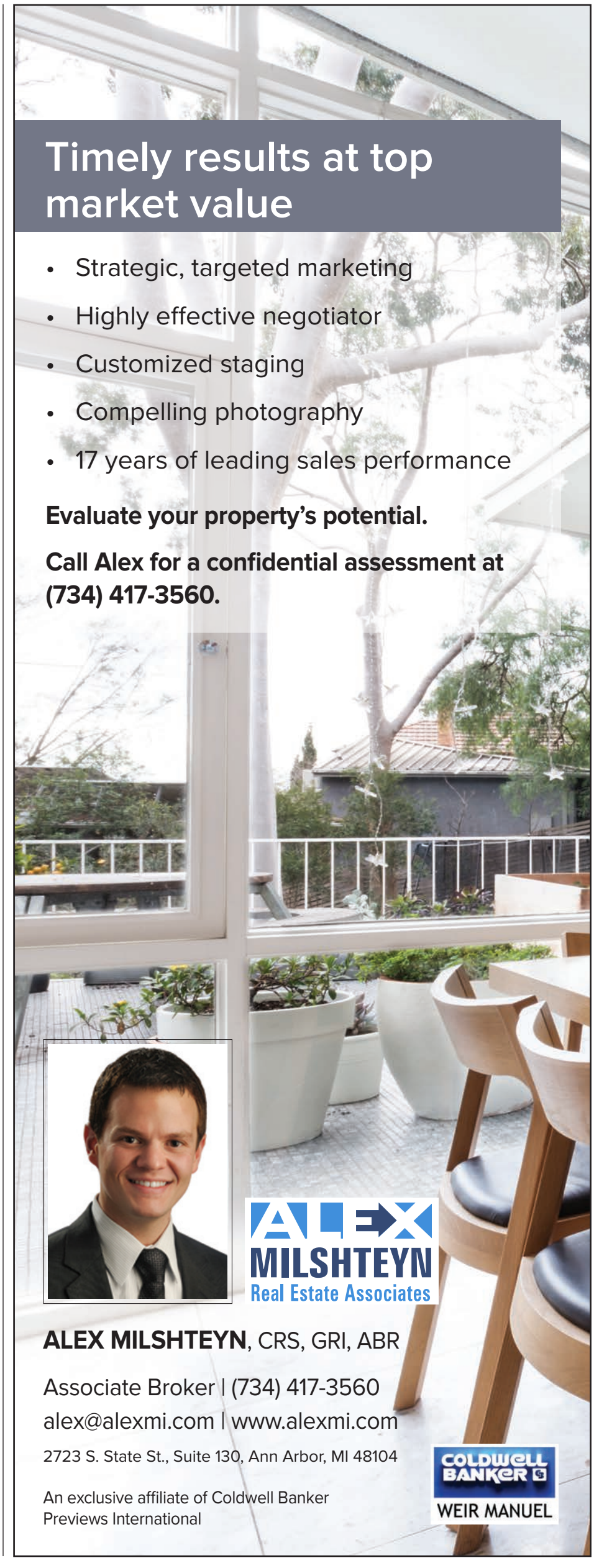
A Palestinian women's group pulled out of the Women's March Los Angeles over the inclusion of Jewish actress Scarlett Johansson as a featured speaker.

Several other pro-Palestinian groups also boycotted the march on Saturday, one of dozens that took place across the United States to highlight women's rights and progressive causes. The first march held last year took place in cities around the world the day after President Donald Trump's inauguration.

The Palestinian American Women's Association cited in a post on Facebook Johansson's "unapologetic support of illegal settlements in the West Bank, a human rights violation recognized by the international community whose calls only led to a reaffirmation of her position, sending a clear message that Palestinian voices and human rights for Palestinians do not matter."

Johansson is a former spokeswoman for SodaStream, whose main plant was formerly located in the West Bank. The plant was moved to the Negev Desert in southern Israel in 2015, where it employs 1,400 employees, one-third of whom are Beduin. More than 70 of the West Bank Palestinians who worked for the company when it was located in Ma'aleh Adumim, also work at the new plant. ■

JTA contributed to this article.



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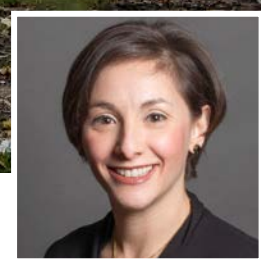

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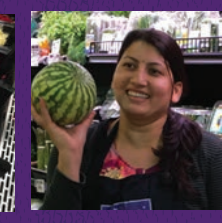

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The next big thing on Israel's culinary scene – arak

By Jessica Halfin, Israel 21C

More than just a trend, the anise-flavored alcoholic drink and other craft spirits are all the rage among Israel's food and drink enthusiasts.

Suidan, the owner of Suidan Market in Haifa, a general store specializing in fine wines and specialty foods that has stayed in the family for an entire century, knows what he's talking about.

The distillery of Arak Masada in the Western Galilee

He has been drinking arak, a lingering sweet licorice drink that typically ranges between 50 and 65 percent alcohol by volume, all his life.

"This is the best arak that can be found outside of Lebanon," says Aziz Suidan, pointing to a bottle with a turquoise-and-gold label from Ramallah Distilleries that shows a woman carrying a basket filled with harvested grapes.

Suidan, the owner of Suidan Market in Haifa, a general store specializing in fine wines and specialty foods that has stayed in the family for an entire century, knows what he's talking about.

He has been drinking Arak, a lingering sweet licorice drink that typically ranges between 50 and 65 percent alcohol by volume, all his life.

Arak is the traditional hard alcohol of choice in the ancient Levant region and throughout the Middle East in countries such as Iran and Iraq. Its cousins — raki, sambuca and pastis — are popular in other areas across the Mediterranean and Europe.

The liquor base in arak is made by fermenting the juice of figs or grapes, diluting with water, and flavoring with aniseed during several processes of distillation.

Once considered a drink of old Middle Eastern men playing backgammon, arak is now the chosen spirit of Israel's young generation while also gaining popularity and respect among professionals, alcohol enthusiasts and Israel's elite.

Popular these days in mixed drinks or in shots, high-quality arak is best slowly sipped chilled or at room temperature, alongside small appetizers and salads or as a digestif.

Haifa mixologist Andrey Frenkel, owner of the cocktail consultation service Six O'Clock, has a hand in reshaping the cocktail culture here.

"I think arak works really well in many classic cocktails that are traditionally made with different spirits. The ones on the fresher side, such as a Moscow Mule (vodka, ginger soda and lime) or a French Maid (cucumber, mint, cognac and sugar-cane liqueur with ginger and lime flavors) are great when the liquor is swapped out for arak," Frenkel says.

Long gone are the days of the cheap Elite brand arak that Israelis like Frenkel grew up drinking. Israel is now buzzing with a handful of boutique arak producers. The trend comes hot on the heels of the global Greek food trend, which changed how people perceived anise-based liquors such as Greek ouzo, and their relation to fine dining and culture.

It also has come at a time that interest in honoring one's own cultural roots has taken top priority, and amidst an overwhelmingly successful boom in Israeli craft beer, wine and spirit-making.

Renewed interest in the strong licoricey drink has allowed for arak producers and drinkers with a more refined and discerning palate to come to the forefront.

One such example is Matt Neilson of Pioneer Spirits, a sister distillery to the successful Buster's Beverage Company in Beit Shemesh. Buster's produces small batches of hard cider, hard lemonade and craft beer, while its artisanal distillery produces fine arak as well as gin, moonshine and apple brandy, which can be tasted on site and are sold in Israeli high-end liquor stores and delis as of January 2018.

According to Neilson, Pioneer arak possesses a strong aroma of fresh anise with caramel notes, a silky, creamy texture, extra-smooth back and a firm, yet not overwhelming, anise flavor.

Native Canadian David Zibell of the Golan Heights distillery is another artisan who has created unusual varieties of arak, which piggybacks off the whisky made here since 2014.

Golan Heights' Gold Label Arak, which draws its color from a six-month aging process in the same charred barrels previously used to age the distillery's whiskies, has a smooth finish, golden color and gentle oak flavor.

Zibell also makes Mah'ia, a Moroccan-style anise drink twice distilled from local dates and infused with green anise seed, fennel and star anise. The result is a drink with gentle anise flavor, a certain roundness, and balance from the date alcohol.

"When I drink arak I first look for a distilled

continued on page 16

RUTH GRUBER
PHOTOJOURNALIST

Unidentified Photographer, Ruth Gruber, Alaska, 1941-43

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Universities worldwide are looking to emulate Israel's tech-transfer magic

By Abigail Klein Leichman, Israel21C

It's no coincidence that Harvard and UCLA chose experienced Israelis to direct their technology-transfer offices. Cash-strapped universities urgently need to streamline the transfer of inventions from lab bench to market, and Israeli TTOs have a remarkable track record of generating more revenue from IP sales than any other country except the United States.

"Universities are reinventing themselves as micro environments for innovation and entrepreneurship. A university that can't demonstrate its impact on industry and the marketplace will become less relevant in the future," says Benjamin Soffer, chairman of Israel Tech Transfer Network.

Soffer, who frequently hosts TTO officials from top universities in the United States, Europe and the Far East, also heads the Technion-Israel Institute of Technology's T3 TTO, which encompasses two technology incubators and 90 spinoff companies including ReWalk Robotics and Mazor Robotics.

Benjamin Soffer

The Technion's net research budget of roughly $90 million pales in comparison to MIT's $1.5 billion, yet its income from commercialization of research is similar, says Soffer.

"Even more remarkable, the combined research budget of all Israeli universities is half the research budget of MIT. This is validation of the strength of the technology we produce."

Soffer says Israel's startup ecosystem provides an efficient "packaging" system for the flood of innovation from universities and military tech units.

"Startups have small teams with tight budgets and schedules and no bureaucracy, so they can be extremely effective. The tech transfer is done through these startups, and big companies don't mind paying a premium for getting that technology at a later stage when it has been derisked by the startup."

Born abroad, raised in Israel

The concept of technology transfer was born at the University of Wisconsin in 1925, later to be nurtured and refined in Israel through the world's second and third TTOs – the Weizmann Institute of Science's Yeda Research & Development Company in 1959 and the Hebrew University of Jerusalem's Yissum Research Development Company in 1964.

According to the most recent Weizmann data, nearly 2,000 patent families have been registered by Yeda and 73 companies were spun off, generating a cumulative $28 billion in sales. Yeda's first blockbuster deal was licensing multiple sclerosis drug Copaxone to Teva Pharmaceuticals in 1987.

Yissum is Israel's biggest TTO in terms of patents (10,000-plus), licenses (900) and spinoff companies (125, including standouts such as Mobileye and BriefCam) in a wide variety of fields. In the global seed industry, the long-shelf-life cherry tomato developed at Hebrew University is a primary example.

Some Israeli healthcare organizations also have TTOs.

The nonprofit Israel Tech Transfer Network includes BGN (Ben-Gurion University), BIRAD (Bar-Ilan University), Carmel-Haifa University Economic Corp. (University of Haifa), Gavish Galilee Bioapplications (MIGAL Galilee Research Institute), Hadasit (Hadassah Medical Organization), Mor Research Applications (Clalit Health Services), Ramot (Tel Aviv University), T3, Tel Aviv Medical Center, Yeda and Yissum.

Becoming a bridge

Dr. Vladi Dvoyris, director of venture community at Tel Aviv University's Coller Institute of Venture, says Israeli academic institutions developed a unique way of managing tech transfer.

Dr. Vladi Dvoyris

"Foreign universities usually have two entities, one looking inward for IP worth licensing and one looking outward and liaising with industry. Those two are sometimes not communicating well. The Israeli model has a single point of contact for industry and academic researchers," Dvoyris tells ISRAEL21c.

When former Yeda and Ramot CEO Isaac Kohlberg was hired to head the Harvard Office of Technology Development in 2005, and when former Yeda CEO Amir Naiberg took the reins at Westwood Technology Transfer at UCLA in 2016, they had the opportunity to introduce the integrated Israeli approach, says Dvoyris.

Today's TTOs must do much more than protect intellectual property (IP), says Yissum's new CEO, Yaron Daniely. They need to share information among one another and, most importantly, build bridges facilitating the free transfer of ideas and opportunities between the academic world and the outside world of entrepreneurs, investors, industries and communities.

Yaron Daniely

"When you're a bridge and not a knight in shining armor safeguarding the ivory tower, you understand that it's only helpful when both worlds – academia and industry — benefit. If one world shrinks and dies, the other won't prosper either," Daniely tells ISRAEL21c.

"The good TTOs are experimenting with new models to make sure they stay relevant and effective for the benefit of both sides and eventually for the benefit of society," says Daniely, who holds a PhD from NYU Medical School and an MBA from Technion.

The growth of Jerusalem's venture ecosystem has contributed to more and bigger deals (think Mobileye, acquired by Intel last March for $15.3 billion). Yissum also has partnerships with the likes of J&J, Novartis, Merck and Google.

Soffer says the volume and speed of deal-making matters more than the terms of the deals. "Technology is all about serendipity and you have to be ready when opportunity presents itself. Most tech-transfer companies in the world are not ready or able to respond quickly. This deal-making approach is unique to Israeli academia."

And while many university TTOs run entrepreneur clubs, Israeli universities separate the two, encouraging innovation within the university environment even for entrepreneurs planning to retain their IP, says Dvoyris.

HUStart, Hebrew University's entrepreneurship center, opened the IP-free zone BioGiv as an "excubator" for this purpose.

Healthcare TTOs

Tamar Raz, head of Hadasit, the commercialization arm of Hadassah Medical Organization, was invited to speak at the 2017 annual meeting of the US-based Association of University Technology Managers held in Miami.

Tamar Raz

"There is very high appreciation for what's going on in Israel in technology transfer," she tells ISRAEL21c. "We are considered very advanced both professionally and in terms of the quality of the agreements we do with companies all over the world."

Founded in 1986 as Israel's first hospital-based TTO, Hadasit holds fewer patents than, say, the Cleveland Clinic but compares favorably in terms of patents per dollar of research budget, says Raz, who came to Hadasit from Ramot at Tel Aviv University, where she earned a PhD in biology.

"What's unique is the relevancy of our patents to real medical and pharmaceutical needs because the physicians are familiar with those needs. We also help companies with consulting services from Hadassah physicians," says Raz.

Like many TTOs, Hadasit is becoming more proactive by "going out and looking for companies willing to advance our inventions."

In 2006, Hadasit established a public holding company, Hadasit BioHoldings (HBL), enabling investment in its biotech startups through the Tel Aviv Stock Exchange. HBL's first exit was Cell Cure Neurosciences, in a $12.75 million deal with Biotime in June last year.

"We're now planning to raise another fund to support early-stage technologies in medical devices and digital health," says Raz. "This is going on worldwide in TTOs. The big difference is that in the US, most of the investment in university and hospital early-stage technologies comes from philanthropic funds, while in Israel the funding sources are more business-oriented."

The experts we spoke to believe Israel will continue pioneering the evolving field of bringing innovations from bench to market.

"The startup nation is an example of how Israel has reinvented the way entrepreneurship works, and we are very capable of reinventing technology transfer. Because of the density of our innovation and networking in the world, Israel could be uniquely positioned to lead this transformation," says Daniely. ■

Arak, continued from page 15

arak," Zibell tells ISRAEL21c. "Most supermarket arak is just alcohol flavored with artificial or natural anise flavors. They may be nice, but they are not the real deal. It's all about the quality of the alcohol and the anise that was used, how it smells, how it 'louches,' or clouds up in the glass after adding cold water. Arak distilled with good anise will be very milky when mixed this way."

Other Israeli arak-makers include Pelter Distillery, started in 2013 in the northern Golan wine region by Tal and Nir Pelter of Pelter Winery; and Arak Masada, an award-winning label started by brothers Jarise and Wadia Hadid in the Western Galilee village of Mi'ilya in 2013, made in the Lebanese style of their forefathers using Lebanese and Syrian products.

But not all araks beg to be taken so seriously. Other Israeli brands, such as, Malaki, Gat and Mabrouka, take a more relaxed approach, appearing in such flavors as bubble gum, vanilla cake and banana split.

"Craft distilleries are booming is Israel… consumers are more and more savvy and want to know what they are eating and drinking. I think it's an exciting time for both consumers and producers," says Zibell.

Neilson concurs that craft distilleries will be the next big boom in the Israeli culinary world and predicts it will be much larger than the current craft beer boom.

"This is thanks to the huge export potential of Israeli-made spirits," he tells ISRAEL21c. "Regarding the local market, Israelis are lifestyle enthusiasts. Prices may scare them initially, but within no time craft spirits will be all the rage." ■

Boutique arak brands we love

Traditional Lebanese-style arak

Arak Masada is internationally critically acclaimed, hails from the Western Galilee village of Mi'ilya and is strictly kosher.

Craft Israeli varieties

Pioneer Spirits brings an American flair to the Israeli spirits market with a refined arak that the local connoisseurs will love.

Pelter Distillery uses grapes grown in Ein Zivan in the Golan Heights for a classy boutique arak carrying notes of star anise, cinnamon and fennel.

Flavored varieties

Mabrouka is produced by a Moroccan-Israeli family in different tantalizing flavors such as mint and espresso. They also produce more rare types of arak made from the distillation of figs and dates, in celebration of their North African roots.

Arak Gat screams "fun" with flavors such as Tutti Frutti and Bazooka, transforming this very serious spirit into one with a sense of humor.

Arak Malaki-a.g.t.d.- Offering banana split and vanilla cake flavors, this boutique arak distillery is aptly named "angel" to commemorate an ancient Sumerian legend whereby angels were attracted to barrels of the distilling libation. This brand and its amusing flavors can be found in Israeli supermarkets and specialty stores.

Palestinian specialty arak

Ramallah Distilleries' Arak Extra Fine and Ramallah Gold, found in Arab specialty markets across Israel, are seriously strong yet surprising smooth, and filled with sweet licorice candy flavor to be enjoyed alongside savory foods or even chocolate and desserts.

The Gershwin Initiative at U-M brings performance of *Porgy and Bess* to Hill Auditorium

Emily Slomovits, staff writer

In the history of American classical music, there are few works that are simultaneously as historically lauded and controversial as George and Ira Gershwin and DuBose and Dorothy Heyward's opera *Porgy and Bess*. The opera's entirely African-American cast and its plot, which dealt with many sensitive issues of poverty, disability, drug abuse and more, were revolutionary when it first premiered on Broadway in 1935, and since then it has cemented its place as a giant of American opera. *Porgy and Bess*' success did not come without controversy; the fact that an opera about African-American people was not written by African-American people has sparked debate about appropriation, stereotypes, and much more. But in spite of these issues, and perhaps also because of them, the opera has stayed relevant, and its honored place in American opera is assured.

The University of Michigan's Gershwin Initiative, a special research partnership with the Gershwin family, will debut a concert version of the opera at Hill Auditorium on Saturday, February 17, in collaboration with UMS and the U-M School of Music, Theatre and Dance. In addition to the concert, there will a symposium of educational and cultural events related to the opera on both Friday February 16 and Saturday February 17, in the gallery at the Hatcher Graduate Library. The symposium events are free and open to the public, but registration for Friday's events is required, as lunch will be served.

I spoke with Gershwin Initiative managing editor Jessica Getman and Naomi André, University of Michigan Residential College sssociate director of faculty and associate professor in Women's, Afro-American and African Studies, about their roles in these upcoming events, the work of the Gershwin Initiative, and the significance of the opera and its controversies.

WJN: How did this concert come about? Whose idea was it to do *Porgy and Bess*?

Getman: The Gershwin Initiative here at the University has an agreement with the Gershwin families, to put together these critical editions, but that agreement also allows us to use that music in performance here at the University of Michigan. This is actually very helpful, because test performances help us to find mistakes, and they also help with formatting, how the score and the parts actually work for performers. Test performances are also important at the University because it gives our students a chance to perform some of these really great works that in some cases they wouldn't be able to. *Porgy and Bess* is a huge opera, maybe four hours without cuts, and the only reason we can do it here at the University of Michigan is through a test performance, not staged, just a concert performance. We're teaming up with UMS and with another chorus here in town, we're kind of turning it into this community event. That's something that this agreement with the Gershwins has really allowed us to do, and it's really valuable for our students. We decided to do this test performance here at the University for that reason, and because it's such a huge event, it's easier for us to do a test performance like this, locally, rather than try to pair up with an orchestra or opera company from out of town. The "first string" soloists are professionals who are coming in, and who will also be spending time with the students who are involved, teaching them, working with them. Those singers will also be part of a panel as part of the symposium on Friday, which is on singing *Porgy and Bess*.

WJN: Can you talk about your role with the Gershwin Initiative?

Getman: I am the managing editor for the Gershwin Initiative, which is the program here at the University of Michigan which includes a number of activities regarding the music of George and Ira Gershwin, primarily the George and Ira Gershwin Critical Editions, for which we're putting together volumes of George and Ira's works. For the *Porgy and Bess* performance in February, this is a little bit of a special case, in that the materials aren't quite finished. But they're at a place where we're really going to get a lot out of having the music performed.

What a critical edition does is tell you where all of the information has come from, so all of the materials that have been drawn together to put this new score together, are described in the book. The editor also talks about how he or she is using that material to put the score together. The introductory essay at the beginning is geared toward performers, so it provides not only a bit of a history about the piece but also performance directions, things that the editor thinks the performers should really know when they're deciding how they're going to perform the piece.

We usually just produce critical editions here, but Porgy and Bess is different because it's so very large, so we're actually going to have a performance edition and a critical edition, the music in both of which is the same, it's just that the way it's marked up is going to be different; what the performers are using in February is the performance edition.

WJN: How did the University come to have a partnership with the Gershwin Estate? How did you become involved in the project, and what does it mean to you to have the opportunity to explore the Gershwins' work at the U of M?

Getman: One of the nephews, Todd Gershwin, is an alumnus of the University of Michigan, and the family was looking for a place to have the critical editions of the brothers' work put into a production. They wanted it to go through a university for academic reasons, and because Todd had attended the University of Michigan, and had a great experience here, the family contacted the University of Michigan. We already had a tradition of doing critical editions here, so they started putting it together. I applied for the job here in 2015, which is when I received my PhD from the U-M. My job is to be kind of the manager of all of the editors, and to edit the work of the editors, and help them produce their work.

Wayne Shirley, the *Porgy and Bess* editor, was hired by the Gershwin families at least a decade or more ago to work on this, and had finished it, so it was just sort of waiting around for the next steps, and we were the next step. I should mention that we do all of the editing work with volume editors from around the country, and then also do a lot of in-house editing as well.

WJN: Musically, the opera combines klezmer and other Jewish musical styling with blues, gospel and other traditionally African-American musical styling. In what ways do the styles complement each other?

André: This is a rich area for study, and I'll only mention one little point from someone else's research: I think it was Geoffrey Block who noticed that the character Sportin' Life's "It Ain't Necessarily So" that he sings in Act II during his sort of anti-sermon, that that is actually very similar to a Jewish liturgical piece that comes from the blessing "Baruch Atah Adonoi." That's a case where Gershwin is taking a Jewish melody and giving it to Sportin' Life. Gershwin is taking a biblical history that would have been very well known to Jewish audiences, and that African-American and probably a lot of his white Christian audiences would have been familiar with too. He's taking a Jewish melody and having it speak directly to biblical stories that interact with multiple audiences.

WJN: There is a kinship between Jewish-American and African-American culture and struggles in America, especially during the time *Porgy and Bess* was written and first performed. What are your thoughts on this relationship, and the ways in which it may have shaped the opera's creation?

Getman: You can definitely hear the influence of George and Ira Gershwin's cultural background coming through in this work. George did a lot of research into the music and the culture that he was representing onstage. He traveled to Charleston, South Carolina, he stayed with the Gullah people, lived on the beach with them for a couple of months. He wanted the music he was writing for this opera to be as authentic as possible. That said, it wasn't fully authentic; it's a representation of a group that was trying very hard to represent themselves. He did not want the show to be in blackface; this was about a black community that was living in South Carolina, and so all of the black roles needed to be performed by black performers. The Gershwin families, after George and Ira's deaths, have kept that very important stricture that they adhere to. The work is definitely problematic, even coming from another marginalized group, but if you're trying to be authentic, I guess that makes it a little better.

André: In most of the literature about *Porgy and Bess*, there are three main elements that come up. One is the genre; is it an opera or a musical? Second is what is the complete version of this work? Gershwin wrote and had this work produced in 1935, his first full-length opera, and then tragically died of a brain tumor in 1937. I am convinced that, had he lived longer, he would have overseen other productions of Porgy and Bess, and we would have had a more complete edition. What the Gershwin Initiative is doing is wonderful, because finally we'll be as close as we possibly can be to what Gershwin wrote. The third question people ask is 'is it racist or not?', and they're usually talking about black and white racism. My thinking is that that's not the most helpful question to ask. Yes, there are disappointing and frustrating things in the work. However, there are also really fabulous things in the work that Gershwin was able to do, that no black opera composers were able to get produced. Scott Joplin, H. Lawrence Truman, and other black opera composers just didn't have the economic and social juice to get their operas produced. So, with the question 'Is Gershwin's opera racist?' I find a nice antidote to that is 'Let's look at how Gershwin's opera works regarding different race and ethnicity.' Gershwin is a first generation immigrant from Russia to Brooklyn in the 1890s, and he is very connected to his Jewish roots. So I started thinking about whiteness and Jewishness, and how we see this in Porgy and Bess, which hasn't been as explored.

WJN: Do you think that maybe the Gershwins' Jewishness made them uniquely suited to tell this story, at least more than other white people?

André: It really adds a lot to their experience; what I find a helpful construction when thinking about types of immigration to the U.S., is this idea of voluntary and involuntary. You've got, through the Atlantic slave trade, a lot of involuntary immigration to the United States from different African

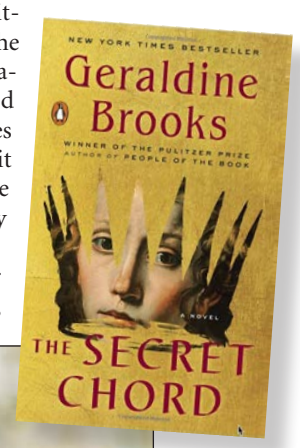
continued on page 18

The Secret Chord by Geraldine Brooks

Lois Godel, staff writer

If you enjoyed *People of the Book, March, Year of Wonders* or *Caleb's Crossing*, then prepare to be delighted by yet another novel by Geraldine Brooks, Pulitzer Prize recipient and master of historical fiction. Originally published in hardcover in 2015, *The Secret Chord* is now available in paperback

Well-researched and beautifully written, Brooks has breathed life into both the persona of King David of the Old Testament, and into the time of the Second Iron Age in the land of Israel. She makes it easy for the reader to imagine what it must have been like to have walked in the sandals of our ancestors, along the dusty roads of the ancient Middle-East.



The author credits her young son for her decision to write about King David,

as well as for suggesting the title, The Secret Chord. When her son asked to learn to play the harp and later, at his bar mitzvah, performed Leonard Cohen's Hallelujah, the author began to reflect on the Biblical boy-harpist, David. David was the first person in literature whose life was memorialized in the Bible from childhood into his old age.

The Secret Chord tells the story of King David through the eyes of the prophet, Natan (Nathan). Natan simultaneously came into his prophetic powers and entered David's service as a young boy, after witnessing the execution of his father by David's hand. The theme of loss, especially loss of the father, runs throughout the book. In addition to David's loss of his father's love, and Natan's loss of his father, the story is about the conflicted father and son relationship between King Shaul (Saul) and Shaul's protege, come challenger, King David.

The premise of the book is that King David has charged Natan with the task of fleshing out David's true story. David's desire is that everything about him - including the less than flattering- be told. He expressly orders Natan to interview three individuals who played significant roles in David's life and who were likely to hold unfavorable impressions of him: his older brother, Shammah, his mother, Nizevet, and his first wife, Mikhal.

David was the youngest son in a large family. Born under a shadow of his mother's possible adultery, he was spurned by his father and older brothers and at a very young age sent alone into the mountains, to guard a flock of sheep- a job from which it was unlikely that he would return alive.

Possibly one of the initial illustrations of the popular saying, "If it doesn't kill you, it makes you stronger," the young adolescent David returned, unkempt, filthy, but strong and confident, wearing the pelt of a lion he was assumed to have killed, himself. Soon anointed to be the next King of Israel, he made himself welcome in King Shaul's court, and secured his place there by killing the Philistine giant, Goliath.

David is described as physically beautiful, brilliant and strong; a ferocious warrior, lover and beloved of both women and men; a poet, psalmist and musician. Some viewed him as a hero; others considered him a traitor. He was reported as capable of the utmost sensitivity and of barbaric indifference and cruelty. David as king was an individual to whom homage was readily given; for whom nothing was impossible, nothing denied. Described as ruthless, David would likely have said he did what was necessary to maintain his kingdom, his power, which he believed had been bestowed upon him by God.

While some readers might find the brutality and violence of this time and the low status of women difficult to read about, I found this saga of another age fascinating. The characters need to be considered in the context of the culture they lived in. David lived during a time when monarchs held absolute power. They were answerable to no one, but an all- powerful God, who David and most others believed had expressly chosen him. Kings enjoyed ultimate power. Power corrupts. David was an extraordinarily gifted and flawed individual, likely by the standards of any time, but it is unlikely that he would have existed in a different era..

The Second Iron Age of Israel was a time when women had no power at all; no self-determination. David's first wife, Mikhal, the daughter of King Shaul, initially loved David, but was largely ignored by him; David favored her brother. When Shaul turned against David, he gave Mikhal to another man, who Mikhal initially hated but eventually came to love and with whom she bore five children. Then David wanted her back, primarily for political reasons, and managed to affect this. Even though of high rank, Mikhal had absolutely no say as to whom she would live with.

Very occasionally, if a woman was both brilliant and lucky, she might prevail in terms of what she wanted for herself, or, more likely, for her offspring, as with Batsheba, the mother of David's youngest son, Shlomo (Solomon) but as a rule, women were nothing more than vessels for pro-creation; political pawns to forge or seal alliances.

I loved this book for providing an opportunity to walk through Biblical Israel. I loved that it referenced the time of the Kingdom of David: 1000 B.C.E., reminding everyone that the Jewish people inhabited Israel at that time. It is also quite an amazing story of an amazing man. Entertaining and educational, I recommend it for anyone who appreciates a good story, and all who have an interest in Jewish history. ■

Porgy and Bess, *continued from previous page*

countries. Then, you've got a bunch of people from Eastern Europe, such as the Gershwins, who come to the United States in a different way. Maybe it's not entirely voluntary, but by choice deciding to leave a certain area because it's not allowing them to flourish, hoping to have better opportunities in the United States. So that's a different type of pressure under that migration. At the very end of the opera, you have Porgy wanting to go get Bess, who's gone off to New York City with Sportin' Life, and he decides that he's going to go by boat, which is not the most obvious way to go from Charleston to New York City. Trains had a really important function in African-American culture during the Great Migration with black porters. There was a real black route with train travel, and yet going by boat is certainly a less expensive way, and also takes much longer, so the boat travel speaks directly to the immigrant experience, something that he experienced in the 1890s. So with "There's a Boat Dat's Leavin' Soon For New York," he's referencing the Great Migration in the black community at this time, but also more broadly to a larger immigrant experience. Porgy and Bess is speaking cross-culturally in so many ways; this is not just Gershwin trying to figure out what black experience is about. This is Gershwin collaborating with his black musicians, working with the singers, and being very open and responsive to black singing styles.

Gershwin looks like he could blend in with white people, but I have no doubt that he suffered, and experienced incredible anti-Semitism. So I think that some of these elements of not being part of the white, hegemonic class, those who had the power in the United States, he could probably identify with some elements of discrimination that were very common for African-Americans. I'm sure both of the Gershwins' vantage points of not being fully white, but being Jewish and having the context of such strong anti-Semitism, allowed them to have a sort of sympathy and empathy with African-American experiences in the United States. It would be different if we'd had somebody like DuBose Heyward, who was white, write the music, or an African-American write the music. And, you know, if George Gershwin had started with *Porgy and Bess* and hadn't written these other works, he would have had a rough time, financially. But luckily he had the financial background, and he also had a reputation.

WJN: *Porgy and Bess* is, in many ways, flawed in its representation of African Americans. Can you talk a little bit about the ways in which the opera is controversial, and your feelings on those controversies?

André: One of the problems I have is the dialect; I've sung a lot of African-American art songs and spirituals, and it feels different than the dialect that the Gershwins and the Heywards wrote. That's one thing, to have this language that feels almost like a parody or satire of a type of language where there's much more consistent grammar and roots in African languages that came over here through the Gullah Islands, very close to where "*Porgy*" takes place in Charleston. So what DuBose Heyward heard growing up was probably not as random as it feels like he's written with the dialect in *Porgy and Bess*. Another thing that's really tough with the opera is that we have these amazing African-American characters becoming much more than two-dimensional minstrel stereotypes, and Gershwin wasn't writing a minstrel opera, yet he is indebted to many minstrel stereotypes: we see the over-sexualized man in Crown, the hyper-sexualized woman, the Jezebel, in Bess, you've got the overbearing black Mammie character in Mariah. However, it's more than just those stereotypes, because we care about these characters, and they're given more of a three-dimensional portrayal, which is really powerful. And that's something that at the time, black people couldn't do on their own.

WJN: What do you think has made this opera so relevant for so many decades?

André: We know that the opera has withstood the test of time, and if anything, I think it's getting more popular. And the opera is frustrating at times, but it's hard to stay mad at it, because it is infectious in a very positive way. I think that art can be political and problematic, and if anything that's a very important thing, that it's not a neutral, ineffectual element. Opera has this great way of doing many things simultaneously, where you can love the music, but be horrified by the character that's singing it, and you can feel ambivalent about the composer. Opera gives you a kaleidoscopic view of an issue; it's good at treading these in-between spaces.

I think obviously that the audiences who watched this opera in 1935 are very different from the audiences who will see it in 2018. Race relations between Jewish people, white people, black people, it's very different than it was then. Of course there are some continuing themes, but we've had many more racial experiences that have shaped our world and how we see these things. One thing that comes up with *Porgy and Bess*, we've got all these things about incarceration—two people are taken to jail in strange ways. Blackness and incarceration is such a big issue here in the US, and also deteriorating relationships between the police and different poor and black communities. So sometimes the resonance is very uncomfortable, but that's why we need art. It helps us live our lives and be thoughtful people.

Getman: I don't think it's ever become not relevant. It always strikes a chord, whether it's nice or not, regarding what's going on in our country. There's issues with disability in the show with Porgy, who can't walk, there's issues with sexism in the way that Bess is treated, both by men and women. There's drug abuse. They're all topics that have always seemed, unfortunately, to be things our country is dealing with. It's all part of our story.

Jessica Getman will moderate a panel on Friday at 9:40 a.m. entitled "George Gershwin and Porgy and Bess." *Naomi André will speak on the 11:30 a.m. panel "The Problem of* Porgy and Bess." *André will also moderate the 3:45 p.m. panel "Singing* Porgy and Bess." *Getman and André will present a pre-show talk at 6:30 p.m. on Saturday in the Mezzanine lobby of Hill Auditorium.*

For information about the concert and the events of the symposium, visit smtd.umich.edu/ami/gershwin/?page_id=3558 ■

Jewish farming—not just for hipsters

Lonnie Sussman, staff writer

It's cold. It's dark. It's a perfect time to think about planting vegetables.

Very few of us grew up on farms in this country but how many of our parents or grandparents had backyard gardens? Think about our ancestors in Europe. Do you know if they grew food or kept chickens? Recently my dad told me that his aunts in Lithuania were responsible for milking the cow in the backyard! Dad worked on farms in Chelsea, for two summers and Mom spent two years on a Habonim farm in Creamridge, New Jersey. She worked in the kitchen cooking and also helped raise 3,000 chickens. My brother, Dan, and I were the kids carrying bags of tomatoes and zucchini up and down our block to give to neighbors. In other words, I am hinting at the fact that no matter where Jews lived in the world there were Jews involved with agriculture.

In Parshat B'Reishit (Chapter 2, verses 8–9) we read that God "planted a garden in Eden" and "from the ground… caused to grow every tree that was pleasant to the sight and good for food." From the story of Cain and Abel, (Chapter 4, verse 2), we learn that Abel was the "keeper of sheep" and Cain "the tiller of the soil." From ancient times until now there have been Jewish farmers and those who raised crops and animals. The founders of *kibbutzim* and *moshavim* in Israel continue this tradition.

It was surprising to learn that early Jewish settlers in Michigan also farmed. In the 19th and early 20th centuries there were many farms, orchards and agricultural cooperatives in the state. The South Haven area had more than 50 of these sites. There were also others in the middle of the state and in Oakland County. Camp Tavor in Three Rivers, Michigan, just south of Kalamazoo, was originally a Jewish-owned fruit orchard and resort. Old apple and cherry trees still grow there and in the 1970s I picked the apples and made applesauce. Today, the camp has more than an acre tilled and planted with herbs, vegetables and flowers. These beds are maintained by the campers and the produce is used in the camp kitchen. Surplus food is donated to the local food bank.

Everything old is new again, but with a twist. There is a resurgence of Jewish gardening activity in urban areas all over the country. In the past, it was a necessity to grown your own food in order to feed the family. In the 1960s and 1970s there was a "back to the earth" movement that idealized the "simple" life. But, for some, it has become a connection to Jewish ethics and social justice. Community garden organizations like Growing Hope in Ypsilanti and Keep Growing Detroit provide seedlings, seeds, plots of land and classes on gardening organically. These non-profits are committed to social justice and fair and ethical food growing practices. Growing Hope's website set forth their mission as helping "people improve their lives and communities though gardening and increasing access to health food." Keep Growing Detroit writes their organization "exists to promote a food sovereign Detroit where the majority of fruits and vegetables are grown within the city limits."

Here are some recipes for winter using available cold weather vegetables or canned and frozen vegetables that preserved the harvest for use in these cold months. ■

Cabbage and Apple Borscht

serves 4–6

Finely shred 2 pounds of cabbage (1 large head) and grate 1 parsley root or parsnip, 2 carrots, 1 celery root and 2 peeled tart apples. Add to cabbage, along with the juice of 1 lemon. Cook in 2 quarts of water for 1 hour. Meanwhile, saute 2 large grated onions in ¾ cup melted butter with 1 tablespoon flour and add to the soup. Sprinkle in salt and sugar to taste. Serve with 1 tablespoon sour cream in each bowl. (From *The Vilna Vegetarian Cookbook* to give us an idea of what was eaten in winter-time in Eastern Europe.)

Root Vegetable Pot Pie

serves 6–8

1½ pounds butternut squash, peeled and cut into 1- inch cubes
1 small celery root, peeled and cut into 1-inch cubes
3 parsnips, peeled and diced
2 kohlrabi or turnips, peeled and cut into wedges
5 medium carrots, peeled and cut into 2-inch lengths
16 shallots or small boiling onions, peeled and left whole
Flour for dredging the squash
4 Tbs. butter, divided in half
2 Tbs. olive oil
Juice of 1 lemon
4 sprigs of thyme
½ cup cream, half and half
1¼ cup of milk, heated
2Tbs. flour
Salt and pepper to taste
1 egg, beaten
1 sheet puff pastry, thawed and left in refrigerator until time to cover the pie

Pre-heat oven to 425°.

Dredge the squash in flour and shake off extra. Saute the squash and shallots or onions in the butter and oil. This should take 20–30 minutes to get soft and brown. Place in pan. Next, place the peeled celery root and lemon juice in a bowl covered in water. Put the remaining vegetables in a pot of salted water and cook until tender but firm. Drain and place in a bowl. Then boil the celery root with its water and lemon juice for about 1 minute. Drain and add to the other vegetables and salt and pepper them to taste. Put all of this into a 2-quart soufflé or gratin dish or one 10-inch pie plate, with the squash and tuck the sprigs of thyme around the vegetables.

For the white sauce, melt the remaining 2 Tbs. of butter in a pot, stir in the flour and cook, stirring constantly until it bubbles a bit but does not brown. Slowly add the hot milk and continue to stir as the sauce thickens. Bring to a boil and add salt and pepper to taste, then lower the heat and cook and stir for 2-3 more minutes. Remove from the heat and add the ½ cup cream or half and half. Pour this sauce around the vegetables in the pan. Cover the pan with the thawed puff pastry sheet. Brush the top with the beaten egg. Bake at 425° for 12 minutes, then lower the heat to 350° and continue baking until the crust is brown and puffed and the sauce is bubbling, about 15–20 minutes. (This was adapted from a recipe of Deborah Madison's *Vegetarian Cooking for Everyone.* It probably wasn't made in Eastern Europe quite like this, but it is delicious!)

Susan Ayer
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Calendar

February 2018

Thursday 1

Oneg Baking and Caring Community Cooks: TBE. 11 a.m.–4 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1–2 p.m.

Kol Halev Rehearsal: TBE. 7:30–9 p.m.

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 2

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Step Up Shabbat from 5:456:15 p.m. Shira from 6:45–7:15 p.m. Birthday/Anniversary Blessings from 7:30–9 p.m.

First Friday Shabbat: JCS. All are invited to join the JCS in welcoming Shabbat with songs, secular readings, candle lighting, wine, and challah. Dinner will follow the short Shabbat observance at the JCC. Children are welcome. Dinner free for JCS members; non-members $10/person; $25/family. Register online www.jewishculturalsociety.org/observances/shabbat/. 6:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 3

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Kindergarten Family Program: TBE. 10:45–12:30 a.m.

Israel Center@ the J: Gender, Race, and Racism: Israeli Cinema at the Cutting Edge. JCC. First session of three-part mini-course. Presented by University of Illinois faculty member Rachel Harris, PhD, who will explore the complicated nature of Mizrachi Jewish identity in Israel. Includes screening of the 2006 feature film, *Three Mothers.* A light dairy lunch will be provided for those pre-registered for sessions 2 & 3. Participants may join for any or all sessions. For information, contact Clara by phone at (734) 971-0990 or by email at clarasilver@jccannarbor.org. Register at www.jccannarbor.org. 7–10 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 4

Israel Center@ the J: Gender, Race, and Racism: Israeli Cinema at the Cutting Edge. JCC. Second session of three-part mini-course. Presented by University of Illinois faculty member Rachel Harris, PhD, who will explore the orthodox community through the lens of the first orthodox woman to direct a feature-length film. Includes screening of the film, *Fill the Void.* A light dairy lunch will be provided for those pre-registered for sessions 2 & 3. Participants may join for any or all sessions. For information, contact Clara by phone at (734) 971-0990 or by email at clarasilver@jccannarbor.org. Register at www.jccannarbor.org. 9:30 a.m.–12:30 p.m.

World Wide Wrap XVIII: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Israel Center@ the J: Gender, Race, and Racism: Israeli Cinema at the Cutting Edge. JCC. Last session of three-part mini-course. Presented by University of Illinois faculty member Rachel Harris, PhD, who will explore, "Living Without Papers: Foreign Workers as a Feminist Issue." A light dairy lunch will be provided for those pre-registered for sessions 2 & 3. Participants may join for any or all sessions. For information, contact Clara by phone at (734) 971-0990 or by email at clarasilver@jccannarbor.org. Register at www.jccannarbor.org. 1–4 p.m.

Caring Community Cooks: TBE. 2–7 p.m.

Jewish College Cooking 101: BIC. 3 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Monday 5

WTBE Fiber Arts Group: TBE. Offsite. 7–9 p.m.

Tuesday 6

Reclaim the Lost Art of Human Connection: Chabad. JLI Course. Jewish wisdom includes many powerful and original insights into the art of communication that are more relevant today than even. 9:30 a.m. at Chabad and 7:30 p.m at the JCC. *Tuesdays.*

***Yidish tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in *mame-loshn*, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m. Tuesdays.

Wednesday 7

Mahj: TBE. Offsite. 1–3 p.m.

Justice and Generosity in the Early Jewish Tradition: Frankel Center and JCC of Metro Detroit. Lecture presented by Chaya Halberstam, of King's University College at the University of Western Ontario, as part of the West Bloomfield Lecture Series. Held at the JCC of Metro Detroit, 6600 West Maple Road, West Bloomfield. 7 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 8

Jewish Mindfulness Meditation Sit: TBE. 1–2 p.m.

Kol Halev Rehearsal: TBE. 7:30–9 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 9

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Step Up Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service/3rd Grade Shabbat and Oneg from 7:30–9 p.m.

Saturday 10

Torah Study: TBE. 8:50–9:50 a.m.

Sixth Grade Service and Luncheon: TBE. 10–11:30 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Mini Minyan: BIC. 11:15 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 11

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Adult Social Group Meeting: BIC. 12:30 p.m.

Prayer Book Hebrew: TBE. 4:30–4:30 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Monday 12

WTBE Historical Novel Reading Group: TBE. 12:30–2 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Mizmoret Rehearsal: TBE. 8–9:30 p.m.

Tuesday 13

Reclaim the Lost Art of Human Connection: Chabad. JLI Course. See first Tuesday of month for details. 9:30 a.m. at Chabad and 7:30 p.m. at the JCC. *Tuesdays.*

***Yidish tish* (Yiddish Conversational Group).** *See first Tuesday of month.*

Super Powers in Turmoil: The Turn of the 7th Century and the Rebirth of Jewish Apocalyptic Literature: Frankel Center. The 4th through 7th centuries saw a revival of Jewish apocalyptic literature, terminating at the turn of the 7th century in the Persian conquest, Byzantine re-conquest, and finally the Muslim conquest of Palestine. Professor Oded Irshai, of Hebrew University of Jerusalem, will explore how these episodes reverberated in Jewish messianic and apocalyptic literature. Room 2022, 202 South Thayer Street. 4 p.m.

Spirituality Book Club: TBE. 7:30–8:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 14

Lunch and Laugh: BIC. Noon.

"Tough Jews:" JCC. Larry Kuperman will present a talk about the Jews who were boxers, wrestlers, and organized crime fighters in the period between WWI and WWII. For information, contact Karen by phone at (734) 971-0990 or by email at karenfreedland@jccannarbor.org. 7–8:30 p.m.

Magic or Miracle? How This Question Divided Ancient Jews and Christians: Frankel Center and JCC of Metro Detroit. Lecture presented by Megan Nutzman, of Old Dominion University, as part of the West Bloomfield Lecture Series. Held at the JCC of Metro Detroit, 6600 West Maple Road, West Bloomfield. 7 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 15

Third Thursday @ the J: A Reflection on City Council and How the City Works: JCC. Attorney Joan Lowenstein served on the Ann Arbor City Council (Ward 2) from 2000-2001 and again from 2002-2008 and has been a member of the Ann Arbor Downtown Development Authority's Board since 2007. Lowenstein will share her reflections on City Council and how the city works. The talk is free, but an optional lunch will also be available for those who reserve at least one day in advance for $5.50 for those under age 60. Register online at www.jccannarbor.org or by phone at (734) 971-0990. Noon–1 p.m.

Spirituality Book Club: TBE. Noon–1 p.m.

Jewish Mindfulness Meditation Sit (Self Guided): TBE. 1–2 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 16

KidZone Vacation: JCC. Provides fun and adventure for children in K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children enjoy computer time, games, reading time, arts and crafts time, sports, and a kid-friendly movie. Pre and post care available. For information including pricing or to register, visit www.jccannarbor.org or phone (734) 971-0990. For questions, contact Nicole at nicolefeinberg@jccannarbor.org or by phone at (734) 971-0990. 9 a.m.–4 p.m.

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Step Up Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service from 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 17

Torah Study: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11 a.m.

Social Action Committee Conversation: TBE. 11:30 a.m.–12:30 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 18

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Monday 19

KidZone Vacation: JCC. 9 a.m.–4 p.m. *See February 16.*

WTBE Fiber Arts: TBE. 5–6 p.m.

Tuesday 20

KidZone Vacation: JCC. 9 a.m.–4 p.m. *See February 16.*

Reclaim the Lost Art of Human Connection: Chabad. JLI Course. See first Tuesday of month for details. 9:30 a.m. at Chabad and 7:30 p.m. at the JCC. *Tuesdays.*

***Yidish tish* (Yiddish Conversational Group).** *See first Tuesday of month.*

Tast Tuesday with St. Clare's: TBE. 5:30–7 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 21

Lunch and Laugh: BIC. Noon.

Mahj: TBE. Offsite. 1–3 p.m.

What is a Human?: Frankel Center and JCC of Metro Detroit. Lecture presented by Mike Chin of the University of California at Davis and Rachel Neis of the University of Michigan, as part of the West Bloomfield Lecture Series. Held at the JCC of Metro Detroit, 6600 West Maple Road, West Bloomfield. 7 p.m.

Board Meeting: BIC. 8 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 22

Jewish Mindfulness Meditation Sit (Self Guided): TBE. 1–2 p.m.

Guys' Night Out: TBE Brotherhood. Offsite. 6–7:30 p.m.

Men's Torah Study: TBE. 7:30–9 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 23

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

Shabbat Achat Dinner: TBE. 6–6:30 p.m.

Shabbat Achat: TBE. 6:30–8 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 24

Purim Carnival: TBE. 8 a.m.–3 p.m.

6th Grade Shabbat Morning with the Rabbi: BIC. 9:30 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Mini Minyan: BIC. 11:15 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 25

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Adult Social Group Book Club: BIC. 12:30 p.m.

Family Hamantashen Bake: JCC, TBE and PJ Library. Make and bake some delicious and symbolic Purim holiday treats and learn more about the holiday at the first ever Family Hamantashen Bake. Offsite. For information, contact Jessica by phone at (734) 971-0990 or by email at jessicagillepsie@jccannarbor.org. 3:30–5 p.m.

Prayer Book Hebrew: TBE. 4:30–5:30 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Monday 26

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 27

Reclaim the Lost Art of Human Connection: Chabad. JLI Course. See first Tuesday of month for details. 9:30 a.m. at Chabad and 7:30 p.m. at the JCC. *Tuesdays.*

***Yidish tish* (Yiddish Conversational Group).** *See first Tuesday of month.*

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 28

KidZone Early Release: JCC. Provides fun and adventure for children in K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children enjoy computer time, games, reading time, arts and crafts time, sports, and a kid-friendly movie. For information including pricing or to register, visit www.jccannarbor.org or phone (734) 971-0990. For questions, contact Nicole at nicolefeinberg@jccannarbor.org or by phone at (734) 971-0990. 1–3 p.m.

Megillah Reading: TBE. 5–8 p.m.

Maariv and Purim Megillah Reading: BIC. A Disney Purim Dor L'Dor. 6:45 p.m.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call (734) 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call (734) 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call (734) 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call (734) 995-3276 in advance

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call (734) 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. For other service times, visit www.bethisrael-aa.org.

Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call (734) 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call (734) 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call (734) 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Morning Minyan with Rabbi Josh Whinston and Cantor Regina Lambert-Hayut at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at (734) 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call (734) 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call (734) 995-3276 in advance.

Phone numbers and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive (734) 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. (734) 665-9897

Chabad House
715 Hill Street (734) 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive (734) 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive (734) 975-9872

Jewish Family Services (JFS)
2245 South State Street (734) 769-0209

Jewish Federation
2939 Birch Hollow Drive (734) 677-0100

Pardes Hannah
2010 Washtenaw Ave. (734) 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road (734) 665-4744

UM Hillel
1429 Hill Street (734) 769-0500

Shabbat Candlelighting

February 2	5:30 pm
February 9	5:39 pm
February 16	5:48 pm
February 23	5:57 pm

Ruth Gruber, continued from page 1

reporter when, in 1941, U.S. Secretary of the Interior Harold L. Ickes appointed her field representative to the Alaska Territory. Gruber traveled throughout the Alaskan frontier, an enormous and largely unknown expanse, and established herself as a serious photographer. She sent reports to the Department of the Interior on Alaska's vast natural resources, railway and air routes, opportunities for homesteading, lives and customs of the native Eskimo people, and conditions and experiences of American soldiers stationed there, and she suggested ways to open up the territory. Ruth Gruber, Photojournalist will include color prints made from her original Alaska slides, 1941–43, printed for the first time, as well as never-before-seen motion picture footage.

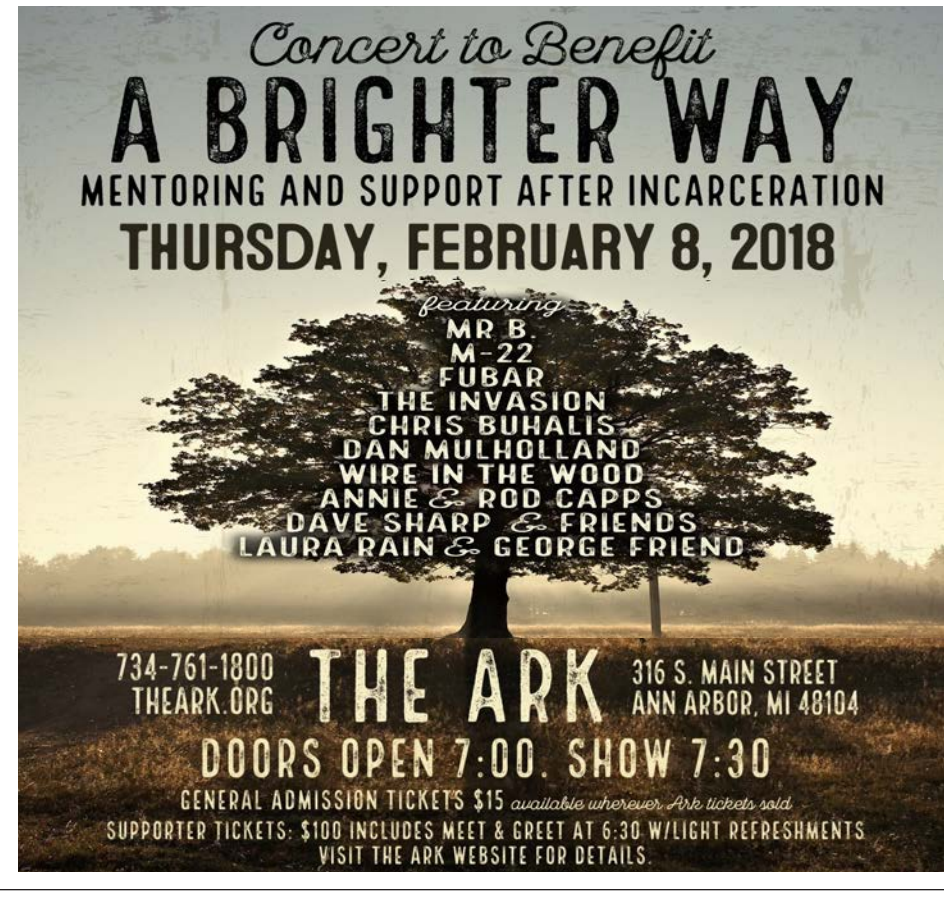
In 1944, Gruber was assigned a secret mission to bring nearly 1,000 Jewish refugees from Europe to the United States. Born in Brooklyn to Jewish immigrants, Gruber accepted the assignment despite the obvious danger it presented, and stewarded the ship Henry Gibbins and its 1,000 refugees to American shores. From that moment on, Gruber's life and work have been inextricably bound to the lives of refugees and dedicated to rescue, sanctuary, and liberation. Her tools have been her boundless tenacity, empathy, razor-sharp intellect, a Hermes typewriter, and a camera.

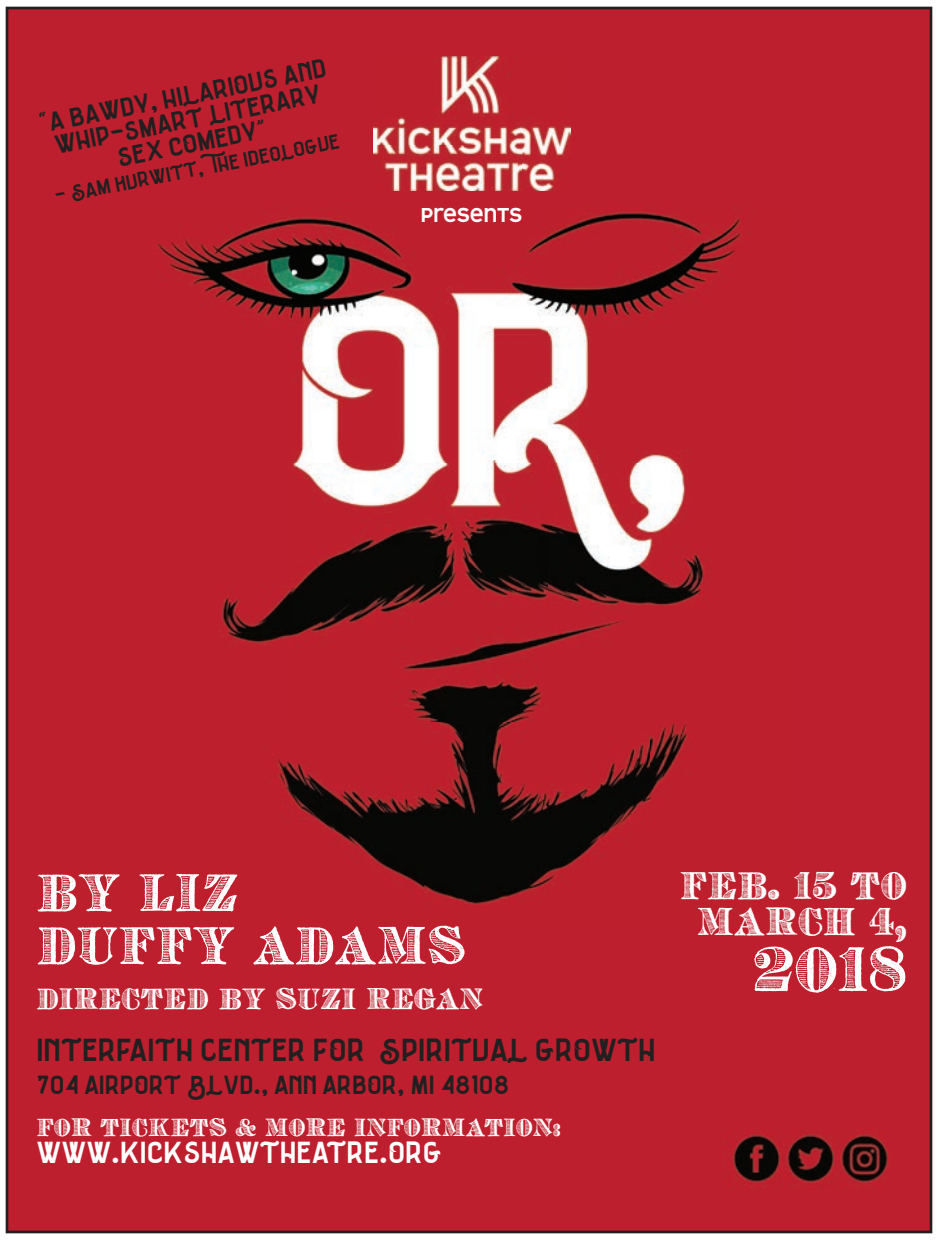
Gruber covered the activities of the Anglo-American Committee of Inquiry on Palestine, and photographed the displaced persons' camps of Europe and the desolate internment camps of Cyprus, witnessing the desperate plight of Jewish refugees. In 1947, she documented the harrowing voyage of Exodus 1947, a ship carrying Jewish refugees attempting to break the blockade on Jewish immigration to Palestine. It was intercepted by the British near Haifa port, and its 4,500 Jewish passengers, most of them Holocaust survivors, were forced onto three prison ships and sent back to Europe. Gruber alone smuggled a camera aboard one of the three prison ships, Runnymede Park, and documented the horrible conditions she witnessed. Her photographs, taken surreptitiously in only a few short hours, were sent out to wire services throughout the world and radically transformed international attitudes toward the plight of Jewish refugees after the war. Gruber's iconic images, printed for this exhibition from her original negatives, will be displayed alongside vintage prints.

In the following decades, Gruber documented successive waves of migrants from Yemen, Iraq, Romania, Morocco, Tunisia, and Ethiopia, photographing often perilous journeys of emigration, small Jewish villages in North Africa, and the establishment of new lives in Israel.

Gruber is the author of 20 books and is the recipient of the 2011 Infinity Awards Cornell Capa Award. Her reportage and photojournalism have acted as advocate and witness for her subjects throughout her long career. Ruth Gruber, Photojournalist will introduce the broader photography community to one of the 20th century's great humanitarians and photojournalists."

This exhibition is organized by ICP Curator Maya Benton. It was made possible by friends of Ruth Gruber and with public funds from the New York City Department of Cultural Affairs in partnership with the City Council. Sponsors include the Wallenberg Legacy Endowment at the Rackham Graduate School; U-M Hillel; U-M Office of the Provost; the Weiser Center's Copernicus Program in Polish Studies, Center for Russian, East European and Eurasian Studies, and the Center for Europe and Eurasia; the International Institute; the Jean and Samuel Frankel Center for Judaic Studies; Wallace House: Knight-Wallace Fellowships and Livingston Awards; the College of Engineering Office of Advancement; U-M Office of University Development; Germanic Languages and Literatures; and the College of Literature, Science, and the Arts. ■

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every Brilliant thing
The list began after her first attempt.
A list of everything brilliant about the world.
Everything worth living for.
1. Ice cream
2. Water fights
3. Staying up past your bedtime to watch TV
4. The color yellow
5. Things with stripes
All things that, at seven, I thought were really good. I left the list on her pillow. I knew she read it because she corrected my spelling. #TPTBrilliantThings
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Vitals

Mazal tov

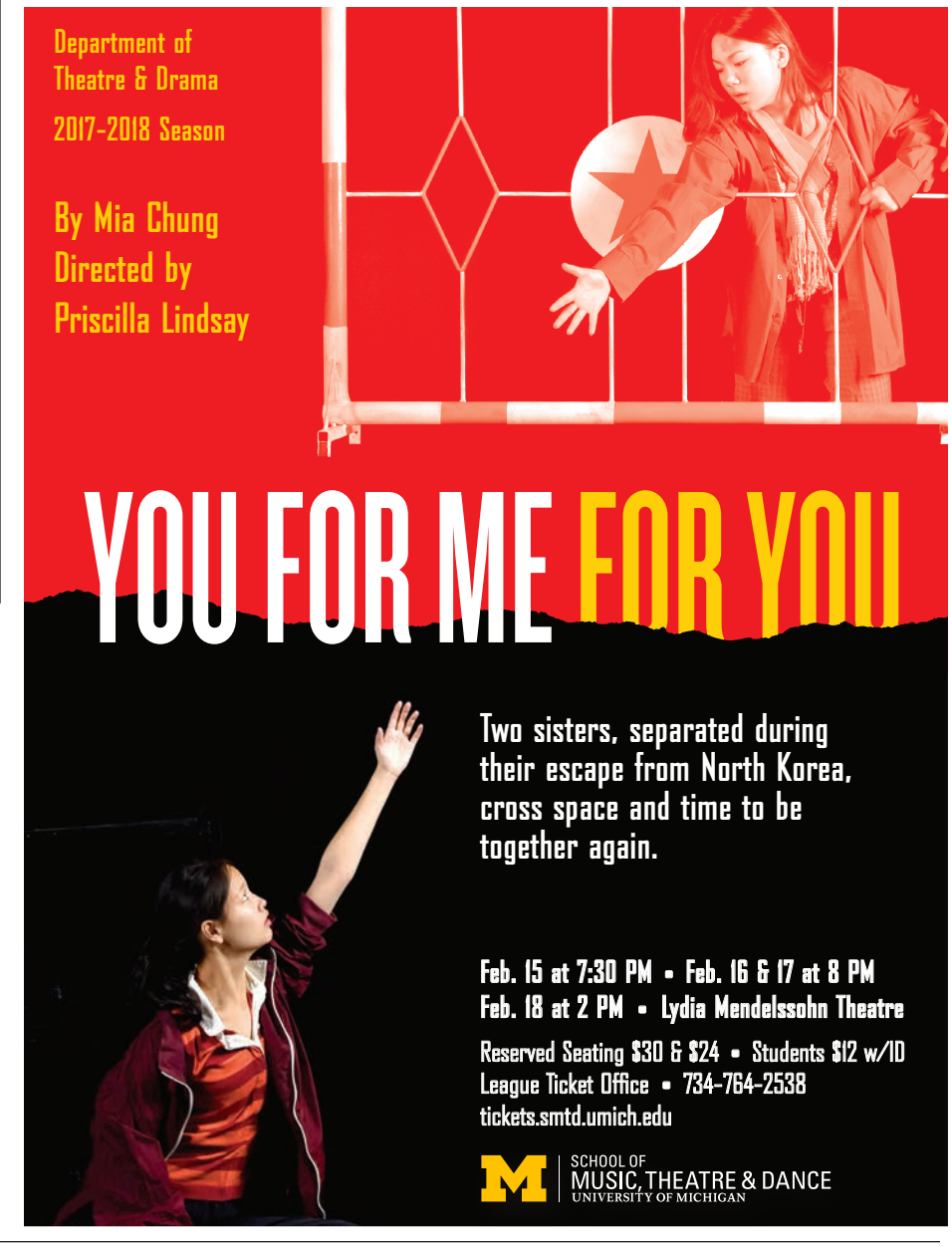
Ofek Shani on his bar mitzvah, February 10.
Barb and Yossi Bergman on the birth of their granddaughter, Sloan Elizabeth Jean, to Noah and Morgan Bergman, December 23.

Condolences

Jennifer Rosenberg on the death of her mother, Linda Erlich, November 27.
Mark Saper on the death of his mother, Eileen Lillian (Rice) Saper, November 30.
Anita Liberman-Lampear on the death of her father, Murray Jay Liberman, December 15.
Roann Altman on the death of her father, Edwin Altman, December 17.
Robyn Rontal on the death of her father, William Paul Reagan, December 13.
Steven Klein on the death of his mother, Barbara Klein, December 16.
Laurel Federbush on the death of her mother, Marcia Federbush, December 15.
Robert Cohen on the death of his mother, Selma Cohen. December 27.
Eliza Shevrin on the death of her husband, Howard, January 18.
Lisa Bardach on the death of her father, Eugene Bardach. January 10.
Eric Slosberg on the death of his mother, Hilda Katz Slosberg, November 27.
Susan Orringer on the death of her mother, Pauline Michaels, November 28.
Mike Belzer on the death of his father Burton E. "Burt" Belzer, December 17.
Robert Cohen on the death of his mother, Selma Cohen, December 29.

Advertisers

Afternoon Delight 2
Alex Milshteyn, Weir Manuel.....11
Amadeus Café/Patisserie 19
Ann Arbor City Club.....2
Ann Arbor District Library 3
The Ark 21
Ayse's Café 14
Bank of Ann Arbor.....2
Bennett Optometry.....5
Camp Gan Israel 24
Cantor Samuel Greenbaum; mohel....9
Frankel Center.....23
Gold Bond Cleaners.....9
Groundcover News 3
Hebrew Day School 3
Hurwitz-Greene Real Estate Group .12
Jewish Community Center.....13
Jewish Family Services.....10
Jewish Federation.....14
Kickshaw Theatre 22
Michigan Theater.....23
Modern Mechanical 9
MOSA Audiology 15
Page Avenue Books.....19
Pam Sjo, The Reinhart Company.....2
PTD Productions.....2
Protector of Equality in Gov't.....14
Penny Seats Theatre Co. 22
People's Food Co-op.....14
Purple Rose Theatre Company 2
Ron's Glass 12
Susan Ayer Photography 19
Tipping Point Theatre 22
University Productions.....23
Wallenberg Legacy Endowment 15
Zingerman's 5



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Frankel Events

February 2017

Madrid, Biblioteca Nacional

Super Powers in Turmoil: The Turn of the 7th Century and the Rebirth of Jewish Apocalyptic Literature

Oded Irshai, Hebrew University of Jerusalem

February 13, 4 pm

2022 Thayer, 202 S. Thayer

All events are free and open to the public. If you have a disability that requires a reasonable accommodation, please call at least two weeks prior to the event.

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